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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., February 19, 1925

NEW SERIES
VOLUME XXVII. No. 8



T. T. Martin and Sam L. Raborn closed a great meeting at Ashland, Ky., where 72 were added to the church, mostly by baptism.

We have seen it stated that one third of the Baptist churches in the South had no baptisms last year, but we had rather have more light on that before passing it on for a fact.

The news comes to this office through one of our pastors of a splendid opening for a Baptist physician. Fine school advantages. Any good Baptist doctor desiring a good opportunity would do well to get in touch with this situation. The Record will furnish the address to interested doctors.

The Baptist Bible Institute through the trustees, the new board, issued bonds for \$300,000.00 to unify the indebtedness and make necessary improvements on the property. Most of the bonds were sold before they were signed up. The banks in New Orleans have faith in Southern Baptists. Let us not disappoint them.

At a recent religious meeting at Harvard, attended by several hundred students, the fact was disclosed by a show of hands that, out of those hundreds, only four had prayed the day before; that the same number had read the Bible from Genesis to Revelation, and that only one-fourth of those coming leaders even believed in a personal God. How solemn is the outlook for the future of such paganism. The universities of Germany welcomed this agnosticism and paganism and the day of their glory departed.—Ex.

Alabama Baptists now number 264,833, of whom 15,375 were baptized last year. There were 13,160 added otherwise. During the 75 Million Campaign they gave \$2,717,464 and gave nearly six and a half million for local expenses. They outnumber all other denominations put together, but their Secretary suggests that they now quit counting numbers and begin to make their numbers count. We haven't as many Baptists in Mississippi, but gave more to the Campaign.

President Coolidge is said to exercise daily on a mechanical horse which is kept in motion by an electrical device. Must be named Spark Plug.

Evangelist T. O. Reese and Singer Chas. O. Miller recently closed a fine meeting at Pollard Church, Ashland, Kentucky, in which there were 57 additions. These brethren go to First Church, Herrin, Ill., on March 15th.

An effort was made to require certain religious tests of public school teachers by the legislature of Tennessee, but it failed as it ought to fail. There is plenty of opportunity for school boards and patrons to keep undesirable teachers out of their schools. It is well enough to say that nothing destructive of religious belief shall be taught in the schools, but we cannot pass laws about what a teacher shall himself believe. If a church or denomination wishes to have only Christian teachers in their denominational schools, that is their privilege. But the State cannot legislate in favor of any form of religion.

WHY SOUTHERN BAPTISTS SHOULD SUPPLY THE FUNDS FOR THE SEMINARY BUILDINGS AT LOUISVILLE

By W. F. Yarbrough, D.D.

It is hardly possible for a Christian institution to serve its constituency for two-thirds of a century without making that constituency its debtor. The Southern Baptist Theological Seminary has had a long and honorable history and we seem inclined to take its success for granted without realizing that it is dependent on us for its existence. The institution at present faces a real crisis and the trustees have been endeavoring to get the facts before the brotherhood for several years in their reports to the Southern Baptist Convention.

In 1919 they went to the meeting of the Convention at Atlanta with an appeal for a building fund. The Convention voted instructions to the Executive Committee to provide such a fund in connection with the 75 Million Campaign. Dr. Mullins was necessarily absent from the meeting at which the funds were allocated and through inadvertence the matter was overlooked. At a later meeting every thing possible was done to get the oversight corrected, but the allocations had been published and some of the committee feared a change would cause much confusion, and so the matter was passed, by getting the Convention at Washington, in 1920, to vote that the general boards of the Convention make a loan of a million dollars to the Seminary building fund. On account of the failure to collect all the pledges and on account of the burdensome debts on the boards only \$50,000 was ever paid into the fund by the boards. The Board of Trustees, in January, 1924, voted to release the general boards from further payment, if the Convention would make proper provision for the building fund.

The Convention accordingly, in 1924, at Atlanta, made partial provision by allotting 10% of the Southwide budget of \$7,500,000 or so much of it as may be collected. The Convention further voted to make the Seminary the preferred object among Southern Baptists for the solicitation of individuals for large sums. This opens the way, but calls for co-operation and heroic effort on the part of Southern Baptists. After the Seminary has suffered so long, surely we can think of doing nothing less than the Convention suggests. Mississippi Baptists in their last Convention at Hattiesburg, acted in line with this suggestion and committed themselves to the program by voting to set aside the month of June as Seminary month and our pastors were requested to present the claims of the Seminary to their churches. Permission was also given to representatives of the Seminary to solicit individuals for contributions and the Sunday Schools were asked to appropriate the offerings on Education Day, the last Sunday in June, to the building fund.

The obligation of the Baptists to provide the necessary funds is enhanced by a number of considerations, some of which are as follows:

1. **The spirit and ideals of the institution.** Since the days of its founders, it has stood for the best in scholarship. Thoroughly orthodox and evangelical it has at the same time been open-minded to truth wherever found. Its teachings have gone on the principle that God is the author of truth, and that all truth is one, whether found in God's Word or God's World. They do not admit that there is any conflict between nature and revelation, but that such conflict arises when one or both have been wrongly interpreted. The faculty have been loyal to the Deity of Jesus Christ and to the Divine authority of his Word without stopping to think whether they will be classed as liberals or conservatives. The important question with them has not been whether a proposition is new or old, but whether it is true or not.

Taking the Bible as the center, about which all teaching is done, the Seminary has kept an admirable balance between sane scholarship and spiritual religion. By its elective system of schools, (one of the first seminaries by the way

to adopt this system), it has provided for the training of the average man and at the same time offers the best to the intellectually ambitious. No institution in all the land more thoroughly blends the theoretical and the practical in theological education. No wonder the institution makes such an appeal to the young ministry of today. It draws students from all America and other lands. For a long time it has led all strictly theological seminaries in America and the world for that matter, in the number of actual students for the ministry.

2. **The contribution of the Seminary to the Baptist denomination and the kingdom of God.** This is a long story, on which volumes might be written, and a brief paragraph can only call attention to it. Just think for a moment of the books written by our faculty. No seminary in all the world produces a higher type of consecrated scholarship in its faculty. More than one of the professors has an international reputation in his special line or chosen field of study. Several years ago it was stated publicly that the professors in the Southern Baptist Theological Seminary had written more books than the faculties of all other seminaries in the South had written. There are some sixty of these volumes and so varied and valuable are these in subject matter that they constitute in themselves no mean library, for a preacher.

The solidarity of Southern Baptists, notwithstanding the diverse viewpoints they may occupy on minor points, is something to command the admiration of men. There is no question but that this unity of action is due in a large measure to the unifying power of the Seminary. We may question if Southern Baptists could have ever made the united effort known as the 75 Million Campaign, if it had not been that they had been taught to keep step by the influence of the Seminary. The alumni of the Seminary will compare favorably in ability, in efficiency and in pulpit power with any other like body of men anywhere. The 1,449 graduates with three-times as many others who have studied in the institution make a force of workers who must be reckoned with in pulpits, professors' chairs, editors' chairs and administrative positions, besides the goodly company of 180 in foreign lands.

3. **The meager financial support furnished in the past by the churches.** Individuals here and there, have made contributions to the maintenance of the Seminary but its support has never been placed on the hearts of the rank and file as it ought. True, many contributed to the Students' Fund, but this support has helped the students rather than the institution. It is enough to clip the wings of our pride to be told that most of the money put into the present buildings came from the North and a few other individuals, but that was in the days of our poverty. We are able to do better now, and it is a reproach to us if we do not arise and build.

4. **The present emergency.** This was stated briefly in the resolutions adopted by the Mississippi Baptist Convention in its recent meeting at Hattiesburg. Attention was called to the fact that the present buildings are wholly inadequate for carrying on the necessary work of the institution; that the heating plant is in imminent danger of a complete break-down, in which event the Seminary would be forced to close its doors; that the present quarters including offices and class rooms are so congested that the work is done under great difficulty. Unless repairs of an extensive nature are made on New York Hall, it can not much longer be used as the dormitory for students. Surely the situation is a basis for an emergency appeal, and Mississippi Baptists can not afford not to respond to the appeal by furnishing their part of the \$2,000,000 building fund.

He who helps the Seminary helps every cause for which Southern Baptists stand. We are largely what we are today because the Seminary has touched every phase of our denominational life through its vital ministry. If we desire to reach the interests of the Kingdom, through the largest number of agencies in furthering the gos-

pel at home and abroad we can not accomplish it more effectively than by aiding the Seminary to maintain the high standard of work which has characterized it in the past. Let us help to sound the slogan: "A NEW HOME FOR THE SEMINARY BY THE NEW YEAR, 1926".

THE SEMINARY AND MISSIONS

By W. O. Carver, Professor of Comparative Religion and Missions

The Seminary exists to train men for Kingdom building, and Kingdom extension is a very important feature in Kingdom building. The Churches are the working organizations of the Kingdom. This is their reason for existence. The pastors are their leaders. In their co-operative work they demand a wider and more specialized leadership. The denomination has grown enormously in numbers, and almost immeasurably in the spirit and form of its co-operative construction and agencies, since the middle of last century.

It is the duty of a theological school to understand the nature, the spirit, the aims, the ideals and the possibilities, of the organization; the agencies and the methods of the Kingdom, of the denomination, and of the Churches whose ministry and leaders are sent to it and who seek it for their training.

It was the good fortune of the Southern Baptist Seminary to get started right and to be guided by its founders for more than a generation. Thus its ideals became a sacred heritage and a guiding inspiration. Through these founders the Spirit of God breathed into its corpus a holy soul, vital and impelling enough to determine its type and perpetuate its function.

From the first day until now Missions has been an essential feature of this controlling spirit which is the Seminary's soul. Early in its career, Dr. Broadus declared that if ever from the mast head of this ship the banner of loyalty to the world commission of our Christ should be lowered he would leave the ship. No man has ever held place in the faculty who did not share this conviction and determination.

Every phase of Kingdom extension has found advocacy and interpretation in this institution through all the years. Never in any single line of its growth has the denomination advanced in its expansive aim and work that the men of this school were not in the van with the leaders of that growth. It were a grievous disappointment, a shame, if it were not so.

"Missionary Day", dedicated sacredly to the consideration of the Missionary doctrine, ideal and work, has been a feature of the Seminary life every month from the first session to the latest, and must be to the end. Until twenty-five years ago every student was invited to join the Seminary Society for Missionary Inquiry, of which every member of the faculty was an active member. Then it was recognized that the Seminary was, in its very nature, such a society—for both inquiry and service—and every one who comes into its body becomes *de facto* a member of the Society.

It was thirty years ago that there came to teach in the Seminary that marvelous teacher, H. H. Harris, who had for thirty years led the Foreign Mission Board as its President. At once he inaugurated a special course in Missions for such students as would take it as a special. He soon came to the end of his service and passed to his reward. It fell to this writer to take up his class in Missions. Asked a little later to become a professor in the Seminary, I consented on condition that Missions and the study of the Religions of the World should be made an integral part of the curriculum, to which the Seminary heartily agreed, and the first chair of Missions in America was inaugurated. Latterly more definite place and recognition are accorded this department.

Since the early days of "Student Volunteers" a "Band" has existed here and cultivated their souls in this consecration. The Gay Lectureship

not accomplish the Seminary work which has helped to sound the call for THE SEMINARY.

MISSIONS

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was inaugurated with a course on Missions. In every class this subject finds emphasis.

For a time a "Pioneer Band" was maintained, of men who sought to devote themselves to Home Missions, but place was not found in the denominational machinery for use of men so specifically to be set apart for life service. The spirit, however, remains and for every phase of our work the workers are forthcoming.

No better testimony can be presented of the place of this Seminary in Missions than by some extracts from the address of Secretary T. B. Ray on the occasion of celebrating Dr. Mullins' Twenty five years of Presidential service:

Dr. Ray says: "At once let us say that the greatest factor outside of the Foreign Mission Board in carrying our evangel to the lands afar, has been the Southern Baptist Theological Seminary. It has instilled into the pastors of our Southland a devotion for foreign missions which has inspired them to lead their people to support the worldwide cause. It has given more missionaries to the Foreign Mission Board than all other institutions combined. It is of no little significance that the man who has been President of the Southern Baptist Theological Seminary for a quarter of a century, was for a while a secretary of the Foreign Mission Board. His unfailing sympathy and discriminating understanding of our problems, augmented by the same attitude upon the part of every member of the beloved faculty, have maintained through all the years a most delightful co-operation between the Seminary and the Foreign Mission Board."

"So great is our sense of gratitude to Dr. Mullins and the faculty that we find ourselves unable adequately to express our profound appreciation. Hail to them! May they go on with increasing grace for another quarter of a century in their blessed mission service."

"In estimating the missionary contribution of the Southern Baptist Theological Seminary we usually think of the missionaries who are sent out to the field. This gift is inestimable, and we will speak of it again, but we must call attention here to another product without which nothing could be done. I refer to the missionary pastors. This numerous body of men who have received their inspiration and training within these Seminary Walls, is one of the most aggressive, effective and faithful forces for foreign missions to be found in all the world.

"Forty-five missionaries of our Board had been trained in the Southern Baptist Theological Seminary before Dr. Mullins came to the Presidency. In other words, the Seminary gave to us forty-five missionaries in the forty years of its existence before Dr. Mullins' time. Since then the Seminary has given us 131 missionaries, or three times as many, in the last twenty-five years as it had given in the previous forty years. If we add to these the 111 graduates from the Woman's Missionary Training School (many have been added literally) the number is five times as large."

"When we turn our attention to the schools we find the same fact to be true. If we include those who have gone out from the Woman's Missionary Union Training School, we discover at the head of practically all of our schools of higher training, for both boys and girls, and the missionary schools as well, graduates from this great institution. It could, therefore, be fairly said that the Southern Baptist Theological Seminary is teaching more students abroad than it is at home. Only the headquarters of the Southern Baptist Theological Seminary is located in Louisville. Its activities throb throughout our Missionary World."

"I remember once when I was in the Seminary advising with students with a view to their going out as missionaries, I spoke in Chapel on the call to surrender for foreign Missions. The next morning without any suggestion on my part, Dr. Mullins spoke in Chapel on "What Is the Will of God, and How to Find It For One's Life". He augmented the appeal made the day before with characteristic clarity and earnestness. He might

well have been that day a recruiting secretary of the Foreign Mission Board. His lucid discussion of that subject helped the young men to see the Divine Will, and his earnestness made us all realize that he wished us to follow unhesitatingly and fearlessly that will wherever it might take us. He showed no fear of the consequences; he had no apprehension that too many would volunteer for the foreign field; he was perfectly willing for the Lord to take the best and all to the foreign field, if God so desired.

"I believe that in the attitude exhibited that day by Dr. Mullins is found the greatest contribution that the Southern Baptist Theological Seminary has made to foreign missions."

THE SEMINARY AND THE PRESENT EMERGENCY

By Professor A. T. Robertson

An emergency exists for the Southern Baptist Theological Seminary beyond the shadow of a doubt. The Southern Baptist Convention in the meeting in Atlanta, last May, made it possible for a large portion of the money needed for the new buildings to be raised during 1925. The Convention thought it had done that at the Atlanta meeting five years before, but it was not done. The orders of the Convention were side-tracked and the Seminary got practically nothing out of the Seventy-five Million Campaign for the building fund. It matters little now why this was done. It was done and the Seminary has had to wait five years and struggle on with the old buildings and a largely increased student body. Then at last a new start has been made, and a real start.

But a real start will not spell success unless every friend of the Seminary rallies to its support during 1925. It will take the combined efforts of all to put the great enterprise over the top. Two millions of dollars are needed now, and that is a great deal of money to raise in one year in small gifts, as most of it will have to be. No multi-millionaires have stepped forward to guarantee the success of the effort to raise two million dollars, or the other millions that must come to provide homes for the married students and many other things. If ever any one plans to do anything for the Seminary, this is the time to do it. A struggle of all at once will make it possible.

The South is able to do this thing this year. Southern Baptists are able to do it now. The princely giving of Mr. J. B. Duke of North Carolina shows that the South has one man of large wealth with a vision and with faith in the South. There are, no doubt, others who will follow his example. But the present emergency can not be met by waiting for a few men of large means to give the two millions and more. The money must come from a multitude of generous givers, in proportion to their means. There are some Southern Baptists of large means who will give large sums, but there are not enough of these to meet the situation. The point is that no giver must excuse himself from a share in the building fund.

The very fact that the Seminary has had to stand aside during the last five years ought to rally to its support every element among Southern Baptists. It is practically a case of now or never for this fund. Other interests are eager for a chance to appeal to the denomination. In every state there are denominational schools that are poorly equipped, and that deserve help, and that need it. These great interests will not wait indefinitely if the Seminary fails this year to get the response that it ought in its campaign. No one can expect them to wait indefinitely.

Does the Seminary deserve to succeed? What would Southern Baptists be today if the work of the Seminary since 1859 were blotted out? It is not too much to say that the level of the Southern Baptist ministry has been lifted higher than would have been possible otherwise. Our ministers who are missionary in spirit and in life

caught much of it from the Seminary. Most of them in spirit and in life caught much of it from the Seminary. The pastors who have studied at the Seminary have, with rare exceptions, been loyal to all the organized work of the denomination. They have made possible the great onward strides of all the boards and schools and other enterprises. There is not a worthy Baptist enterprise in the whole South that is not debtor directly or indirectly to the Seminary.

Now is the time to show our love and loyalty to this great mother that has nourished all her children. Words of love are welcome always. They are never out of place. But just now it is money that talks most and loudest. Nothing but money can pay for the brick and mortar, for floors and ceiling, for roof and rooms, for beds and chairs and tables.

The Seminary has over four hundred young ministers now who put up with many inconveniences to get what this institution offers them. The present buildings are wholly inadequate for present needs. The boilers that furnish steam for the buildings are beyond hope of repair. It is inviting disaster to wait longer.

The buildings are now going up. The Convention has ordered the erection of the buildings. The authorities are acting with faith in that order. But pay day is coming and soon. Pledges and money must literally roll in, else disaster confronts us all. For the Seminary to fail is for all Baptist progress in the South to be held up indefinitely.

NINE REASONS WHY SOUTHERN BAPTISTS SHOULD SUPPLY A BUILDING FUND

By E. Y. Mullins, D.D., LL.D.

Lack of Equipment

Because a building fund is imperative if the work of the school is to go forward. There is no class room large enough for our larger classes. The equipment of the Library is far below the needs. We are greatly lacking in office space. Several professors are without offices. The dormitory is over-crowded. The gymnasium is so small that it has been abandoned by many students, who look elsewhere for gymnasium facilities. The heating plant is trembling on the brink of a complete breakdown.

Seminary and Baptist Leadership

Because of the relation of the Seminary to the other work of the denomination. It has supplied more than half of the male missionaries that have been sent out by our Foreign Mission Board. One hundred twenty-nine young women trained in its class rooms have gone to the foreign field.

In 1909, Dr. B. D. Gray, Secretary of the Home Mission Board, said that so important is the work of the Seminary in relation to home missions that Southern Baptists would be justified in making no progress in their general mission work, if necessary, until the Seminary was endowed. Dr. R. J. Willingham, of the Foreign Mission Board, uttered precisely the same sentiment. Another prominent Baptist leader drew a diagram of the organization of the work of the Southern Baptist Convention, representing the various Boards of the Convention by the branches of a great tree, and the trunk of that tree represented the Southern Baptist Theological Seminary, because it supplied the workers for all the various interests. For the same reason, Dr. Lunsford, of the Relief and Annuity Board recently said "The Seminary is the basic benevolence of Southern Baptists."

Neglected in \$75,000,000.00 Campaign

Because of the small percentage received by the Seminary from the total objective of the \$75,000,000.00 Campaign. These percentages were, on January 1, 1924, as follows:

State Interests	
Hospitals	\$ 2,225,325.13—105%
Orphanages	3,999,192.63— 85%
State and Associational Missions	8,458,870.63— 77%

(Continued on page 6)

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSKY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

GOD'S FAVOR ON THE SEMINARY

It is easy for anyone who studies the Bible or the history of Christianity to see what emphasis the Lord has always put on training men for the ministry. As early as you hear of prophets and seers in the Old Testament, you hear of schools of the prophets. Samuel had men in training, and sons of the prophets were not those born to prophets but young men trained by them. Elijah and Elisha had young men in training. Jesus' ministry was taken up largely with the work of a theological seminary, training the twelve. Paul always had a group of young men attending him, getting their training for the work of ministering. This is God's plan, and it has been all but universal throughout the progress of the kingdom of Christ.

Not that they have always been called theological seminaries or that they have always conferred degrees; but the work has been done along practical lines.

Somehow the first forty years of the Southern Baptist Theological Seminary had to be done under great difficulties and even against and over great obstacles. And yet in all this the favor of God was upon it. And there are no names more sacredly enshrined in the memory and love of Southern Baptists today than those who gave their lives and their all to make it possible. We do not need to write their names here for they are written in letters of flame in every Baptist mind. They laid a foundation on which our generation is building, and is to build.

In some respects the favor of God has been more manifest in the past twenty-five years than ever before. Dr. E. V. Mullins recently celebrated his twenty-fifth year as president of the institution. It was a time for taking stock. These are some of the evidences of the blessings of God on the Seminary. The invested funds of the Seminary have grown in this time from less than half a million to nearly two million, from \$784,000 to \$1,819,400. Beside this there has been an increase of \$150,000 in added real estate. This does not count the increase in property value of the present site of the Seminary, because of the rise in values in that location. It has been necessary to change the charter of incorporation to allow the Seminary to hold property up to ten million dollars. Of course, it does not own the ten million now, but the increase in assets in the past 25 years has been \$1,485,000 or 276 per cent.

The Seminary now needs two things: First, the prayers of all our Baptist people that it may be led to utilize for the glory of God all that he has given it. And second, help sufficient to complete its building program, which is now projected on a four million dollar scale; two millions of which are needed to enable them to get into the new plant by January, 1926. May He who has guided its destinies from the beginning graciously consummate his purpose.

The Baptist Bugle of Laurel clears its throat and sounds its first note February 9-14. Here's hoping that it may call many to service and inspire them in it.

WRATH AND CONSCIENCE

There are two kinds of government or authority in the world, the civil and the spiritual. The first is on the outside of us and the other is on the inside of us. One is by rule or law, the other is by the conscience. The one regulates your conduct by imposing penalties for disobedience; the other makes the man self-regulatory. The one is of this world; the other is not of this world. One is of force; the other is by regeneration of the man and guidance of the Holy Spirit.

Both are of God, and are to be respected as such. One is intended for the man of the world unregenerated by the spirit of God. The other is for those alone in the Kingdom of God. But the Christian is in and under both. He is a citizen of two worlds. And there is no conflict of authority, for both are of God, and God is one, and he is not the author of confusion but of peace. The Christian is subject to the powers that be and is to render them service, to be obedient to the laws of the state, to support its authority and pay his taxes honestly. These duties are made perfectly clear in the first part of the thirteenth chapter of Romans, which is a brief handbook of good citizenship. Paul here insists on obedience to civil authority. It is imperfect, but without it existence is intolerable, peace and progress impossible.

But what we are here specially calling attention to is the double obligation that a Christian is under to be a good citizen, both through fear of the wrath and for conscience sake; both to avoid the physical penalty imposed for disobedience to or infraction of law, and to avoid doing violence to conscience. A Christian has more reason for being a good citizen than another man. It is bad to bring down the wrath of the law on us, but it is worse to wreck the delicate instrument within you which registers a moral judgment against wrong doing and approval of a righteous act. Don't think you can be a good Christian at church and at the same time disregard the laws of the state. You may escape the physical penalty, but you cannot recover the moral injury to yourself. Remember that Paul says, "Wherefore ye must needs be in subjection (to civil government) not only because of the wrath, but also for conscience sake."

WHY IT WAS WORSE

Annas delivered Jesus up to Pilate because the Jews could not inflict the death penalty, the Romans reserving that right to themselves through their courts. He was determined to put him to death and this was the only way it could be done. Pilate found no cause for death in him and sought to release him. But the Jews were urgent that he should be crucified. Pilate was looking for a way out, and kept asking Jesus questions which Jesus did not answer. Finally in desperation Pilate stormed out, "Speakest thou not unto me? Knowest thou not that I have power to release thee, and have power (authority) to crucify thee?" Notice how he repeats the empty assertion of authority, because it was burning his hand and his soul.

Notice also how calmly Jesus answers, "Thou wouldst have no power against me, except it were given thee from above." And then he adds that significant statement, "Therefore he that delivered me unto thee hath greater sin." He was speaking of the Jewish high priest. He says that his sin was greater—not greater than Pilate's; no comparison is made there, but greater than it would otherwise have been. What made Annas' sin more heinous? Have you worked that out?

Jesus tells us why in the first part of the verse (John 19:11). He says it was because Pilate's authority was a divine commission, and this divine commission was being utilized to put to death the Son of God. It was the greatest perversion of divine authority the world ever witnessed, this use of an office of trust to pervert justice and commit a murder under the sanction of legal authority. But does someone say that this would seem to make not the act of Annas,

but the act of Pilate the worse. No; Pilate had no murder in his heart, but Annas did. The death of Jesus was forced upon Pilate by the hatred and envy of the high priest. It was Annas that plotted and forced his death while Pilate was trying to avoid it. Pilate's guilt was bad enough, but that of Annas was what Jesus was talking about.

Another reason the guilt of Annas was aggravated was that he is supposed to have known that public office is not only a public trust, but a commission from God. And he was plotting the death of Jesus by means of the very authority which God had vested in a man, a Roman governor. His knowledge of these facts enhanced his guilt.

This is in entire accord with Paul's teaching in the seventh chapter of Romans, verse 13: "Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good." Sin used the law of God to destroy men.

Dr. T. W. Gayer, once pastor at Aberdeen, recently Baptist Stewardship Secretary in Tennessee, has accepted a call to the church at Pineville, La., and will begin his pastorate March 1st.

Bishop Kelly, Roman Catholic, making a speech to Catholics in New York, said: In the beginning I mentioned The Klan. I am not worried about the Klan, and I never was worried. What I am worried about is the fact that we don't coin the thing into souls. Do you ever stop to think that the Klan has been the best advertiser of the Catholic church that we ever had? It is good advertising to be talked about. If you can't praise, abuse. The only thing to fear is silence. The Klan has made the Catholic Church known, at least in name. It has tried to give her a bad reputation, but has succeeded only with the raff. It has strengthened our ranks, cut off our dead wood and put "pep" into what was left. The most interested Catholics I ever met are out in Oklahoma because we had the Klan there.

Once more we serve notice that we are glad to have short articles for publication, but long articles will find their way to the waste basket, unless accompanied by stamps for return. Some long articles have gotten by us lately, but never again, if we are in the office. We are not heard for much speaking.

There are more Baptists (of all sorts) in Mississippi by perhaps 200,000 than there are in Great Britain and Ireland, where there are said to be 413,841.

Dr. W. T. Lowrey, it is reported from Blue Mountain, has resigned his position as president of the college and will accept a position in the Gulf Coast Military Academy. All will be glad that we are not to lose him from Mississippi, where he has been engaged in denominational educational work for—well, we will let him say how many years. Few men have ever enshrined themselves so securely in the love of Mississippi Baptists, few have served them so effectively, or been held in so high esteem. He is a Christian gentleman and scholar. He numbers his friends by the hundreds of thousands. He will be of immense service on the coast, and will still be a blessing to the whole state. It will be a matter of wide regret that he gives up Blue Mountain. But his work is the kind that abides. May the Lord add his blessing to him in his new work, and continue his favor with the institution which he has served so well.

The Alabama Baptist has a "love fund" which is given by subscribers to send the paper to those not able to pay for it.

Pastor W. A. Williams has resigned at Highland Church in Meridian to accept a hearty call to Skene and Boyle.

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The Word and Way says: "It is a matter of wonder to us how Dr. A. T. Robertson, of the Seminary in Louisville, can carry on his work as teacher in that institution and be away weeks at a time in other special work. Not our business of course, but we are just wondering." And there are others.

It is, perhaps, not generally known that the first president of Harvard University was a Baptist. He became president of that institution in 1640. Thirteen years later he got into "the briars of antipedobaptism" and was charged with having borne public testimony against the baptism of infants. A year later he was indicted by the grand jury for "disturbing the ordinance of infant baptism" in the Cambridge church, sentenced to public admonition and laid under bond for good behavior. Later he was forced to resign the presidency. Henry Dunster was his name.—Word and Way.

Rev. Joseph Jacob has moved from Florence, Ala., to Crystal Springs, Miss.

If you can't get what you want in the way of religious instruction and Bible reading in the schools, start one in your own home. It's not "just as good"; it's better.

Mr. John D. Rockefeller, Jr., has given \$400,000 to pay the debts of the Northern Baptist Women's Home and Foreign Mission Societies, and gives \$225,000 in the unified budget of the Northern Baptists. He offers to give \$225,000 more to the same on condition that they raise as much as was given last year, namely \$6,100,000.

Roger Babson, the wizard of financial statistics says prohibition is responsible for the good business that followed the war. He says: "I know of no other way to account for the great impetus in home building, the tremendous numbers of new automobiles purchased, the larger volume of department store sales, accompanied at the same time by a continued swelling of savings bank deposits, when the tendency of business as a whole should normally have been downward."

It is said that North Carolina has appropriated \$15,000,000 in the past four years for educating Negroes, and will spend as much more for the same purpose in the next four years.

Dr. L. R. Scarborough will deliver a series of lectures at the Northern Baptist Theological Seminary in Chicago in the spring.

W. P. Blessing Co. of Chicago have gotten out a modification of the cross word puzzle book which when solved gives a scripture passage.

Pastor J. C. Richardson of Forty-first Ave., Meridian, reports forty-six additions in January, about half of them by baptism. Brother Lightsey and the pastor have also made a successful canvass of the membership, securing subscriptions to The Record.

Evermore the inevitable conflict of good and bad in humanity comes into evidence. This time it is seen in the human interest the public takes in a man imprisoned in a cave, while at the same time the devil's agents take advantage of the crowd gathered at its mouth to institute an orgy of drunkenness.

Lyon Church proposes to give \$1,000 a year to support a missionary in China, and Jonesboro Church will support a native Chinese helper with \$120.00. D. A. McCall is pastor.

Robert H. Coleman has issued a song book called the Little Evangel, a smaller book, containing many of the hymns you wish to use. Churches that change song books frequently will be glad to get one that doesn't cost so much.

THE WOMAN'S COLLEGE TO BE ENDOWED

The Mississippi Woman's College at Hattiesburg has launched a quiet movement to raise a half million dollar endowment for the college. The trustees have accepted the proposition of the Education Commission to immediately raise \$200,000 when the commission will put up another \$100,000.

Dr. and Mrs. Johnson and the trustees are very optimistic and enthusiastic and will enter the campaign with very high hopes. It is expected the friends of the college, especially in south Mississippi, will rally to the call and give the amount, without hesitation, thus making the college a Standard College.

—W. A. Hewitt.

Georgia Baptists will regret to know that Rev. Chas. S. Henderson is going to leave our state. His work at Calhoun has been outstanding. He returned to his native heath and led his own people in a relay great building program and then built up the church in every sense of the word until Calhoun is regarded as one of the leading churches of the state. His work as a member of the executive committee has proven his fine judgment and his devotion to the work of the Kingdom. He goes to Greenville, Miss., a city of fifteen thousand population and one of the most attractive fields in that good state. We congratulate the Baptists of the Delta State in securing this fine man. Some one has lately said that the average of Baptist preachers in Mississippi is perhaps the highest of any state in the South. One thing we know, the average will not be reduced by Charlie Henderson's admission. He goes March 1st.—Christian Index.

Convention Board Department

R. B. Gunter, Corresponding Secretary

This is a good time for our people to think of planting a mission cotton patch and for setting missionary hens. Our ideal in financing the Kingdom work is the tithe of all your increase. To the people who have not grown in grace and in faith sufficiently to adopt this plan, we would recommend the special patches and the consecrated chickens. This may lead to the standard of the tithe. Besides it will greatly increase the contributions to Kingdom work.

The Baptist Sunday School Board, Nashville, can furnish us with 1,000 copies of Brother N. T. Tull's book, The Budget Plan, if a sufficient number of churches will conduct a study course in this book. This will be on condition that the pastors agree to teach the book to their membership. We can also obtain 750 copies of Stewardship and Missions by Cook, provided the pastors will agree to teach the book to their churches. Such pastors as desire to conduct the course will please write Dr. I. J. Van Ness, stating that they will avail themselves of this offer.

The Sunday School Board also advises, that they have plenty of collection envelopes. If you desire them, please write and tell them how many you want, whether monthly, semi-monthly or weekly, and also whether you want single or duplex.

Mississippi Baptists, that is about 50,000 of them, pledged to the 75 Million Campaign about \$4,250,000.00. Of this amount \$2,592,833.49 was paid, leaving a balance in unpaid pledges of \$1,657,166.51. These unpaid pledges are causing more trouble, according to statements from the pastors, than all of the people who paid their pledges. It may be observed that our people paid during the Campaign \$3,107,000.00. This difference between this and the amount paid on pledges was contributed by those giving more than they pledged and by other designated gifts. It is rather remarkable that the people who paid their pledges, as a rule, were able to pay more, and that the people who did not pay their pledges were not able to pay that much. There is a fine point just here. The Lord makes us able when we prove ourselves to be willing.

One of the most reinforcing elements in religious, as well as in other work, is the fine art of finishing a task. It was such a man as Paul who could say, "I have finished my course". It was said of Christ that "He hath done all things well". Many churches in reporting on the 1925

program say we have not yet completed the work. Some of them make reports; but say we did not finish the canvass. Now, we are interested in more than the number of dollars which the churches are to give. The habit of completing what a church undertakes is of incalculable value. It is a fine thing for a pastor and every other individual to make this a habit of life, to finish what he undertakes and to finish it on time; and in order to finish these canvasses on time, it is well for the pastor to be on the job until it has been completed, to have surveillance over it. The best generals have not been those who gave orders and then left the army alone, but the best generals have been those who kept an eye on the numbers and with their field glasses kept in close touch with every point. Stonewall Jackson stayed on the field with his army to see that the orders were carried out and he never lost a battle. Oh that our pastors and churches, would go to the task vigorously and with a determination to push the canvass to the last man and to finish up on time! One budget, one treasurer and one treasury should be the slogan for our Denominational work.

You will see in another place the churches whose pastor's salaries are being supplemented this year and the amounts the churches paid during January on the 1925 program. We are publishing these in order to encourage reciprocity. The churches which expect monthly payments to the pastors should pay their pastors monthly and also pay monthly to the Denominational program.

It will be seen from the list given in the Record this week that 43 churches reported on the 1925 program last week. This is a larger number than was received the week before. We are hoping that the number will increase week by week until the work is done.

\$635.52 is the amount which the State Board office received during January for strictly State Mission work. Our payroll per month is \$5,487.92. You can see what increase is necessary in order for us to carry on the work and maintain the good record which we have made in the past. Let's keep up our record. It is honorable. It is an evidence of good religion for us to always meet our obligations. At least professions without meeting obligations promptly are questionable and do not advertise Christianity.

(Continued from page 3)

Christian Education, for		
State Schools	12,146,824.34—	72%
Southwide Interests		
Ministerial Relief	\$ 1,440,133.31—	58%
Foreign Missions	9,235,521.66—	46%
Home Missions	5,341,609.89—	44%
Southwestern Bap. Theo.		
Sem., Ft. Worth	657,536.00—	55%
Bap. Bible Inst., New Orleans	372,167.69—	37%
SOUTHERN BAP. THEO.		
SEM., Louisville—Direct		
Results of the Campaign		
—For Students Fund Endowment	70,000.00—	14%
For Building Fund	50,000.00—	5%

While all the above figures have increased since January 1, 1924, the relative proportions of the various quotas remain approximately the same.

Indorsed by S. B. C.

Because of the definite instructions of the Convention in 1919 to provide a building fund for the Seminary were not carried out by the Executive Committee. It is needless now to dwell upon this mistake and omission. The Seminary was in no sense to blame. The matter was brought pointedly to the attention of the Executive Committee, and there was no ground of any kind for the omission. An attempt was made in 1920 to correct the mistake by instructing the General Boards to provide a fund of \$1,000,000.00 for Seminary buildings, but owing to the falling off in receipts of the Boards, the Board of Trustees of the Seminary, in January, 1924, passed a vote releasing the Boards from further obligation, provided the Convention itself would take the necessary steps to provide a building fund. This was done in Atlanta last May, when 10% of the Southwide quota was allotted to the Seminary, and in addition the Seminary was voted the privilege of soliciting funds from individuals throughout the South. The minimum sum required is \$2,000,000.00 as the immediate objective, and more will be needed later.

Imperative Necessity

Because the long delay has created an emergency fraught with great peril. All the work of the Seminary is at the breaking point. The very success of the institution is what has created the crisis. Nothing in our present equipment is adequate. It would be an unspeakable calamity if the Seminary were compelled to close its doors even for a limited period.

Leader in Theological Education

Because of the place of the Seminary in the general field of theological education in the United States. An unprecedented opportunity presents itself to the Seminary because of present conditions. Many students in all parts of America are turning to this institution for training. The well-known scholarship of its faculty, its loyalty to the Scriptures throughout its history, its ability to equip men in a practical way for their life work are considerations which make the school exceedingly attractive to the young minister wherever he may be located.

Few Appeals

Because the financial appeals of the Seminary to the denomination have been so rare. One of the difficulties of the Seminary has been that it so infrequently makes an appeal to the denomination for large sums of money that its voice is not easily heard when such an appeal is made. In 1909 an endowment movement was started, and it succeeded well. The period covered was four or five years, so that it has been nearly a decade since the Seminary has made a great appeal for funds.

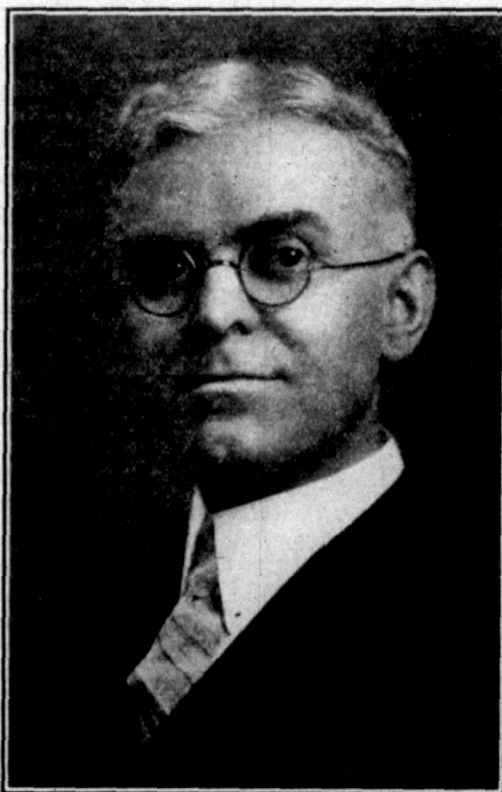
Safeguards Future

Because relief at this time will largely eliminate the Seminary as a financial problem. If our building fund, with its minimum objective of \$2,000,000.00 should be provided in 1925, and later an additional amount, then the Seminary, while still remaining a financial problem for Southern Baptists, will not be a serious one, because an

annual quota of a comparatively limited amount can take care of the deficit in current expenses and other needs. The long delay, however, due to the failure to incorporate our building fund in the \$75,000,000.00 Campaign, makes the present emergency extremely pressing.

New to Southern Baptists

Because Southern Baptists as a whole have never given as much as \$50,000.00 for our present buildings. Some individuals have given large sums. The late George W. and William F. Norton gave \$60,000.00 to build Norton Hall. The late Mrs. J. Lawrence Smith gave \$50,000.00 to build the Library. The Honorable Joshua Levering, of Baltimore, gave \$10,000.00 to build the gymnasium. Two or three individuals in New York City gave the greater part of the money to pay for building New York Hall. Apart from this small group of individuals, the denomination had very little to do with the erection of the present buildings. It is, therefore, a peculiar obligation resting upon the denomination at large to provide for the new buildings which are needed at the present time.



REV. ALLAN H. BISSELL

AS IT LOOKS TO ME

By Allan H. Bissell
Associate Director of Building Campaign

I haven't looked very long, but that is hardly necessary in order to state what may be seen on the surface. Even good eyesight is not essential for such a case to be heard.

"Ye have heard of the patience of Job". But have you heard of the patience of President Mullins, Professors Sampey, Robertson, Carver, Eager, Gardner and the other members of the Faculty?—devout, earnest, scholarly Christian teachers and gentlemen everyone. Have you heard of the handicaps and difficulties under which they work? You shall hear from pulpit, press and in private interview.

Have you heard of the patience of Students, living and studying under cramped and trying conditions that make their task a burden which they should not be asked to bear, and that gives ample evidence of the popularity of the Seminary in spite of its physical limitations?

That is why I put down on paper:

The Need Is Imperative

It has been for a long time, but much more so now. Serious lack of class and office room, chapel overcrowded and students standing. Heating plant liable to break down any day and cannot be repaired. Dormitory for single students much too small and unsuitable for further use. Married students widely scattered and poorly provided for. And there is not room for expansion on present site. The Seminary is growing; students from 32 states and 17 foreign countries. These young people, our future leaders—must be cared for and trained under more favorable conditions. Further delay would be nothing short of a calamity.

The Cause Is Fundamental

Whatever is vital—whatever concerns Christ's Kingdom and its ongoing is fundamental. Volumes could be written of the great contribution of the Seminary to the stability, the progress and prosperity of our Baptist cause. A majority of the positions of leadership of our denomination, in the South at least, are filled by S. B. T. S. trained men. They are conspicuous among pastors of our full-time churches. They are found in large numbers on mission fields, and in positions of trust and influence in our denominational life. If God has entrusted to us a great task (and we believe He has) and if we are a people of vision, ambition and loyalty (as we believe we are), here is a chance to demonstrate the reality of our profession.

The Interest Is Keen

It is pleasant to record that friends are multiplying these days. They are coming to the fore in offering their service. They are writing encouraging letters and pledging their time and energy and money to the cause. State Secretaries, already heavily burdened with their work, are finding time to counsel and co-operate in various ways. There is a widespread feeling that the Seminary has been neglected; that it is high-time that something be done; that "Now is the Accepted Time and Now is the Day of Salvation". Of course it should be so, but what should be is sometimes delayed. It is heartening to know that a great host recognize the imperative need and believe that Baptists should supply the Need Now.

The Task Is Challenging

Huge? Yes. Difficult? Yes. Unreasonable? No. Impossible? No! emphatically No! It has in it the elements that appeal to the heroic, the sacrificial. The amount sought is not large. Indeed, it is small when you view our numbers, our resources and our high-calling as Baptists. Greater walls have been scaled; bigger tasks have been accomplished, but few that will mean more to our future growth and few that will bring greater returns on our investment.

The Principal Base of Supplies is threatened and needs your assistance, brother, sister Baptist, in order to function properly and do its best work. How can we face the great founders of our Seminary—Boyce, Broadus, Williams, Manly—and tell them we have been true to the trust committed to us if we do not meet the demands of the hour? Aye, more, how can we face our Saviour and Lord and expect to hear from His lips "Well done, thou good and faithful servant", if we do not provide a suitable place in which to train the laborers to go forth into His harvest?

It can Be Done! It Shall Be Done! It Will Be Done! if we plan and work and pray and give together. To quote another "You can have prosperity if you will pay the price, with faith, work and co-operation". The Seminary needs you, fellow Baptist. You and the Baptist cause need the Seminary. Let's clasp hands and go forth in His Name to Victory.

The battle is on. The heroes of old
Never rested their weapons while evil was bold,
Never counted the cost in the hour of deep need.
The battle is on, but the Master must lead.

WHAT A REAL REVIVAL WOULD BRING ABOUT

We are not thinking about a series of meetings, we are thinking about a real sure enough Holy Ghost revival which exalts God's Word, thunders against sin and points sinners to the redeeming love of Calvary.

What would a great revival of that kind do for our churches and for the world?

1. **The first thing would be a quickening of spiritual life and zeal on the part of professed Christians.** It will begin with the confession of sin and amendment of life among backslidden church members. There will be a renewed interest in worship, Scripture reading, prayer, and preaching will no longer be burdensome, but the people of God will have a vital interest in the services of his house. The Holy Spirit will convict the careless and the indifferent, and loose-living of their sin, until prayer will take on a new interest and supplication a new meaning.

A dearth of interest in the lost is always a chief mark of a backslidden church; a revival will awaken serious thought along this line, the hearts of Christians will become burdened, and there will be sleepless nights as men and women cry unto God on behalf of the lost.

The fact is that when these things happen we have the chief thing that constitutes a revival, this is the real revival, the other things that follow are only its logical results.

2. **The driving out of the spirit of worldliness.** Worldliness prevails in churches because the spiritual life of the people is low. These conditions came in gradually as the spiritual fires burned dim. When the hearts of Christians become cold and they have no joy and no blessing in their religion, they begin to seek gratification in the things of the world. A real revival will establish a difference between the church and the world. When Christians come to the place of prayer to pray, we will have no trouble keeping them from the modern dance. Things so dissimilar can no more live together than soda and vinegar can live quietly in the same cup. Praying people won't go to the dance and dancers won't come to the prayer-meeting unless they quit. The child of God with the joy of salvation restored will lose all hankering for the fleshpots, the onions, leeks and garlic of Egypt. Bridge parties, dancing, dirty shows, dram drinking, profanity, obscenity and all such things will flee from the quickening power of God's Spirit like bats and owls from the light of the rising sun. Revived churches will mean renewed living; and renewed lives will mean mighty witnessing for God. Every great revival in the history of Christianity has resulted in loftier standards of living, and Christly living means efficiency in church life, it means power and influence.

God's word will come to its place in our lives and homes when the revival fires begin to burn. Such seasons rebuild the mightiest fortresses of our civilization, the Christian home; family altars with their holy and undying influences will be re-established and our people will strive mightily to order their houses after them in the fear of God.

3. **It would bring about the salvation of lost multitudes.** "Restore unto me the joy of thy salvation, uphold me with thy free spirit, then will I teach transgressors thy ways, and sinners shall be converted unto thee"; such was the cry of backslidden but repentant David. Cold hearted, worldly, self-indulgent church members cannot be soul winners. When the Holy Spirit has right of way in any renewed life he will create interest in those who are going down to death. When preachers warn day and night with tears, and when the rank and file of our churches pray for the preacher and his message, and at the same time go out after the lost, sinners will come flocking home to God. The great barrier in the way of a mighty work of salvation is not hard hearted sinners, but cold hearted Christians. Sinners are convicted when the church is convicted. At any time the members of the church are con-

scious in their deepest souls of the fact that those without Christ are awfully and eternally lost, the Holy Spirit will work through them to convict the world outside of sin.

The greatest hindrances to the working of God's Spirit in the world are not the obstacles without which he must overcome, but the obstructions within the lives of the professed followers of Christ, which hinder him in working through them.

Something more must be done than we are now doing, if millions of this generation are saved. We would by no means belittle the work of our faithful pastors and the band that upholds their hands, it is their prayers and work that will make the revival possible; but we must have something more if we are to reach the untouched congestions of humanity in our cities, and the lost who throng in every nook and corner of the land.

A mighty revival will reach great numbers as well as great sinners, and it is the only hope for reaching the lost millions now living. A revived church must and will be an evangelistic church, a store house of divine energy. Such an army under the Spirit of God will make our churches vocal with the shouts of new born souls, and bring joy in the presence of the Highest as the news of repentant sinners makes all heaven glad.

4. **A revival will destroy many seemingly insurmountable obstacles.** We are living at a time when the whole country suffers from outstanding evils. A spirit of lawlessness which our officials and courts seem unable to check sweeps over the land; crime of gross character has been rampant; profanity and impurity stalk unabashed. A flood of rotten, prurient sex stuff, has been and still is flowing through the movies, and pouring from the presses of many publishing houses. Books and papers circulate by the thousands whose presence means rottenness of life and leprosy of soul. We need a revival, to build a moral sentiment that will no longer tolerate these cesspools of iniquity.

Along with these things, may be mentioned the modern dance which has put the trail of the serpent over so much of our modern social life until much of the church crowd is fouled with the slime. Once let a revival come and these things will be driven from our churches and the place that they hold in the life of our nation.

They must die if a revival comes, for they can no more live together than light and darkness can exist side by side.

Every one who thinks and reads knows about the struggle between Evangelical Christianity and Modernism. This is a battle for the preservation of revealed, super-natural religion. The fight has been going on in one form or another since God began to work out the plan of redemption, but the form was never more deadly or dangerous than right now. We need a revival which shall give to men and women such vital experiences of the presence of God and the saving power of Christ that they cannot be shaken from the grip of the eternal verities. No system of unbelief that Satan can devise is able to stand before the Spirit of God working through a willing people.

The Deism of the eighteenth century under the leadership of Herbert Bolingbroke and others went down before the fires of a real revival. The plague of infidelity from France which spread over America a century ago vanished before a mighty manifestation of the saving power of God. The present forms of unbelief are mighty and subtle, but the sword of the Spirit has not lost its edge and the armor of God is not worn out. The answer of God to the mighty inroads of satanic hate and ingenuity has always been a revival, and will be again when his people cry for it. The devil is seeking now to array all the forces of science and education on his side; we need a mighty spiritual tide which shall re-establish in the minds of men the power of the super-natural and the reality of the unseen.

5. **A revival will give impetus to all Kingdom enterprises.** We do not need greater wealth, the

time is past when the church can say, "silver and gold have I none". We do not need bigger nor better organizations; we need a re-vitalization of those we have. Great missionary tasks must have mighty motives behind them, and we will have these motives when the Holy Spirit has right of way to our hearts about a lost world and our Lord's great commission. We need something to stir our interest in every lost soul beneath the stars. We will become the missionary people that we ought to be when we are overpowered with the sense of sin and its fearful doom and are thrilled with the appreciation of the mighty deliverance found only in Christ and his cross.

There will be no dearth of either money or workers, when a passion for every lost man for whom Jesus died throbs in the heart of the church. We need the urge and the power of the Holy Spirit to move the mighty loads to which we have hitched our machinery; the machinery is all right, but we have been short on power. A mighty revival will give us a new grip upon the power which our Lord promised and which will abide till he comes again.

These are some of the things which a revival will do; in a later article we hope to discuss the question, "How the Revival Will Come".

—E. K. Cox.

TO THE POINT! By R. B. Gunter, D.D.

The Southern Baptist Convention, in its 1924 session, made the Southern Baptist Theological Seminary the preferred object for the year 1925, as pertains to designated gifts. Our State Baptist Convention in its November session, 1924, passed a resolution favoring June, 1925, as the month during which the Southern Baptist Theological Seminary would be given the right-of-way in presenting its building program to the churches and of soliciting contributions from individuals. This resolution furthermore gave its approval of the appropriation to the Seminary building movement of all funds contributed by the Sunday Schools on educational day in June.

The Southern Baptist Theological Seminary has needed its buildings for many years. It is handicapped and embarrassed in its work in present quarters. It is impossible for it to render the greatest service under existing conditions.

Two buildings are now under way. We trust that during the month of June, the Baptist people of Mississippi will show their approval of ministerial education in a large way and that every church and every Sunday School will do a worthy part by this important Institution.

TRAINING FOR VACATION BIBLE SCHOOLS

There will be held in the First Baptist Church in Meridian, April 28, 29 and 30, the first Daily Vacation Bible Institute to be held in the state of Mississippi. It is being put on by the Sunday School Board of the Southern Baptist Convention and will be under the immediate direction of Dr. Homer L. Grice, who is in charge of that department of the Board's work. Secretary Byrd of Mississippi and Secretary Moore of Alabama have approved the selection of the place and the dates and the Institute will undertake to serve all those in these two states who may wish some special training in order to better equip themselves for putting on Vacation Schools in their churches the coming summer. We shall be very glad to provide entertainment for all workers who might wish to avail themselves of this fine opportunity. The Secretaries will be calling attention to this Institute from time to time and we will earnestly hope that this first effort in this direction may be a real success. Meridian will do every thing in its power to make it that.

—L. R. Christie.

Mississippi Woman's Missionary Union

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"Our work will stand if we will quietly leave it in His hands. Quietly do it to Him, never mind about results, but look after motives. You cannot influence results; let God look after them. You can influence motives. Be sure that they are right, and if they are, the work will be eternal". (A. MacLaren.)

Did you notice the list of paid leaflets given on this Page last week? Have you placed your order for them that you may have them ready for your Week of Prayer which comes March 1-7? They will prove wonderfully helpful, both as to interest and inspiration. We trust many societies will order them.

On this Page today we give two splendid programs from our State Stewardship Leader, Mrs. R. B. Gunter. Do not fail to use them in your local society or in your zone or associational Rally. And be sure to save this copy of the paper, so that you will have them when wanted.

Our Miss Slaughter expresses her sincere thanks for the coupons that have been sent in by several societies. But she says her individual thanks are as nothing compared to the expressions that she has gotten from the Mountain Schools where she has sent silver procured from coupons redeemed in this way. We will print some of these letters later, as we have space. In the meantime let us not fail to save all coupons and send Miss Slaughter.

As the sisters over the State doubtless know, our State W. M. U. Convention meets with the West Point sisters April 7-9. Our program will be filled with splendid helpful messages, from Miss Leachman, Miss Mallory, Dr. Gunter and Dr. Lipséy. We will have a great heart message from a returned missionary. Our own Vice-Presidents are planning a survey of their respective Districts for us. Come, every one of you. Send your names to Mrs. W. H. VanLandingham, West Point, and a home will be provided for you. Come, praying as you come.

Our Mission Study State Leader, Mrs. Fred Hammack, wants you every one to know that she is looking to you for the privilege of rendering a great report at our state meeting; she well knows it all depends upon you, who will send in your reports. Because of the recent change in the Mission Study Course, she had to have new mission study blanks printed. She could not get these ready in time to ask for two quarters before the state meeting; but she is URGING that each of you will send to her for blanks, and then return them filled out with the yearly report, not later than March 20th. I am sure each mission study leader in the state will make note of this.

Please note this, in regard to the above mentioned mission study report cards: When you receive same, you will find that you are asked to report merely the number of mission study classes held, name of books studied, and when same were completed. We have in this office all the other information Mrs. Hammack will need for the completion of her report. We are hoping

that every society that has studied the first four books named on the course will send here for the Study Course Card before the State meeting. We want to give credit to every one.

Suggested Program on Enlistment and Problems for Associational Rallies

- 10:00 Devotional Service as follows:
 Prayer for God's guidance.
 Song: Channel of Blessing.
 Scripture, The Great Commission.
 Supplemented by an Enlistment Scripture from each one present.
 Prayers for our unenlisted churches and people.
- 10:30 (a) What Constitutes an Enlisted Church?
 (b) What Constitutes an Enlisted Individual?
 (c) Whose responsibility is it if the church is not enlisted?
 Special Music.
- 11:00 Methods of Enlistment.
 (a) In W. M. S.
 (b) In Y. W. A.
 (c) In G. A.
 (d) In R. A.
 (e) In Sunbeams.
 (f) In Attendance at Prayer Meeting.
 (g) In Attendance at Sunday School.
 (h) In Attendance at Preaching Service.
- 11:30 Demonstration by one of the Young People's Organizations. (This may be a very interesting program—that's a fine method of Enlistment or it may be a dialogue or playlet illustrating how the talk to those to be enlisted or anything along the line of Enlistment.)
- 12:00 Each one bring her own sandwich whether she be visitor or homefolk.
- 1:00 Song, Just Pray Your Troubles Away.
 Prayer for the Holy Spirit's presence in Overcoming Difficulties.
 Scripture quotations on surmounting obstacles.
 What is the greatest Problem in our Association (about 10 min.)
 A two minute speech from each church stating Problem or Problems of that church.
 Special Music.
- 2:00 Round Table Discussion of Solution of Problems.
 Song: Take Your Burden to the Lord.
 Closing Sentence Prayers.
 (Look for a Stewardship Program soon.)
 —Mrs. R. B. Gunter.

A WORD FROM DR. MULLINS

The following article is by Rev. Allan H. Bissell, the Associate Director of our building campaign, who has lately been secured by our Executive Committee to co-operate in the work during 1925.

Brother Bissell has had wide experience in work of this kind, and I am sure his message will be given very careful attention by all your readers.

—E. Y. Mullins.

YOUNG PEOPLE'S COLUMN

We have a very interesting secret initiation service for the Girls' Auxiliaries that may be obtained from this office by the leader.

The Y. W. A. at Blue Mountain College has 101 members who are tithers. Can we teach our young people any principle that will bring more joy and satisfaction into their lives than this?

A few evenings ago a circle of the Woman's Missionary Society at Clarksdale prepared a three course menu and invited the girls of Y. W. A. age to partake. Thirty of them came and had a good social evening together. A nominating committee was appointed to nominate officers and the Auxiliary will be perfected at the next meeting.

Other mother societies "go thou and do likewise". You will find it worth while to make things attractive for your young women.

If you have not received your program for March Week of Prayer write me immediately. We do not want to lose the opportunity to interest our young people in the work of the Homeland.

The following is a poem that was written by a friend just after she read "The Child and America's Future". Have some young person to memorize and give during the Week of Prayer.

The Alien

Into the warp and woof
 Of our National life
 We must build him.
 Will he mar the great web
 That we take from the loom?
 That we take from the loom?
 Will a coarse, gaudy, foreign thread
 Cheapen the woof of it?
 Or a dark sullen stripe
 Rob the rich, lovely tone of it?
 He is here—
 No alternative—
 Here for the loom.

What will we—
 Do with him—
 America?

Will we turn him,
 And fashion him,
 Carefully, tender?
 Lest testing severely
 The product be spoiled?
 Look! the gay coloring,
 Warm and resplendent,
 See the hope in his eye,
 See him—
 Sturdy—redundant—
 God sent him—
 To us—
 Will his purpose be foiled?

What will you—
 America—
 OH America!

—Ethel Verne King.

MORE LIGHT

There certainly seems to have been "quite enough written already", about "women keeping silence in the church", "Not being permitted to teach and dominate over a man"; but I am come for more and am earnestly asking, whoever will, to write or maybe re-write a few lines through The Record interpreting further "The Pauline Teaching" of this woman in the Corinthian church and his pastoral instructions to "Son Timothy". I beg first, however, to state that I hope I may escape being alluded to "as quibbling", this having been my reward for my last effort, when I sought through The Record to be instructed, as to whether bishops, pastors and elders were the same office called under different names? Now, the first question, Who is to stand in Paul's shoes "now-a-days" with authority to tell "A Baptist Church" what it shall or shall not do on any question, woman or otherwise? Oh! I see, Paul as a former pastor or bishop and was merely reminding of what he had taught already, merely calling attention that Baptist churches had no such custom, as their women speaking for that was what the men were for first. They had, to be a church at all, drawn out and away from unbelievers where women were permitted "To teach and rule over men", from among all unbelievers.

Now please, who will kindly explain, just why Paul added for "man was made first", and "woman was beguiled or deceived" (1.Tim. 2:14.) Confused (1 Cor. 14:33-34) a long time ago. What, pray tell us, has all that to do with our sweet spiritual sisters in these unheathen days of Holy Spirit leadership, of W. M. U.'s and Y. W. A.'s telling to the brethren "when assembled together in one place" in just pride and rejoicing, of "how much we sisters have raised and are doing." Hallelujah! Stand up, sister, and if there be a silly "contentious one" teach him, even dominate him if you care to, with the mighty assertion that because Mother Eve was not able to avoid confusion—entangling alliance, that that is not conclusive dicit for present day Baptist progress? No! No! Our women help us entirely too much and well, in "our many fostered causes". It would be a shame maybe to say,—"Yes, a shame to say "the church has no such custom". But to "keep silence in the church". Is it fancy to suppose, after all, that Paul meant merely to have the women prevent the noise by the kiddies, while the brethren were "doing the praying", than learning to worship God more perfectly. But this at these days does not confuse much. As for ruling over a man, where is he so bold. Since Paul went on, who will risk his truth (or scalp) by claiming there is not, or ever has been since Father Adam, a man that some woman did not rule over, or did not make her believe she did?

But seriously this may in truth be "quibbling" again and certainly not as indicated above. Sincerely, I much wonder why not more interesting to some of our more able

writers, is the question. What to do with "if any be contentious" for there appears now and then a few of "the species" and why not some good brother make lucid just what Paul intended by ringing in on our women that Adam was first and Mother Eve and the balance "second fiddlers". No! I did not say woman suffrage is unscriptural but enough ballots by our good women would or could rule over men and may be best.

Please answer.

Sincerely,

—"Quibbler."

MIND OF CHRIST

By Mrs. P. D. Roddey

When we first begun to have family prayer evenings my husband had not read the Bible for years, and remembered only the historical facts that he had learned in Sunday School as a child; the real deep sweet principles and doctrines and especially the judgments and commands he had never taken in, and so we began by reading each evening the chapters from the deeper books, and some evenings we would get to reading and discussing and read on and on for several chapters. I read the book of Ezekiel, and we discussed and he would not believe some of the things, and when we were about half way through the book he said "I am quite willing and glad to have family prayer and to have the Bible read, but I am good and tired of Zeke and I won't stand for any more of him. I want you to read something pretty", and that is just the attitude that the majority hold toward the Bible, as they do not wish to hear the parts that have the deepest meaning, and they want nothing at all about the judgments. The average Christian or church member wants "something pretty" from the Word, and they dodge the parts that teach of sin and judgment, and justice. Is Jesus the Head of your church? Then, if He is, why are you so far from His plain teachings? Why so many texts set aside? Why do you disobey His directions? What do you hope to gain by disobedience?

Why do not the people who love the Word in all its truth say more about the drifting away from it? Are they afraid of friction? Of losing moneyed men? Of causing contention? Of being unpopular? What do leaders mean by permitting the churches to drift so far from the actual and literal teaching of the Word? Is it safe to choose just the texts that suit us, and to ignore those that do not suit us?

Women have intruded so far into things pertaining to Christianity that men have been crowded out; women seemed to think they knew so much better how to say and what to say and what to do that men have left it to them, and now women stand in pulpits and preach and talk and teach men—and surely some one should stop this in Baptist Churches. Surely we have some men who will realize how far we are drifting.

Surely we have some leaders left to us who will strive to break up the boards of deacons, (good business men) who usurp all the privileges

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and prerogatives of the churches. I wish we had an Ezekiel today who would try to stop the foolish drifting away from the Word and the teachings. I wish we had one man who would say what God wants said "And as to the people whether they will bear or whether they will forbear (for they are a rebellious house), yet shall know that there has been a prophet among them". The trouble is that most all the leaders (so-called) have jobs that depend on the favor and good will of these rebellious people, and they are afraid of the "scorpions" of the people's tongues, they are afraid of the "briars and thorns" of public opinion, they are afraid of possible words, and would be "dismayed at the looks" of the people.

We seem to have prophets and no one with power and strength, and with sufficiently high purpose to warn against these evils.

We can never cure the ills of the churches by writing to them, and talking to them; there will have to be a general facing the need and fighting conditions until the people are recalled to something like sanity and carefulness.

It is so easy for boards of deacons to vote out two and three hundred dollars for banquets, for stray evan-

gelists of another denomination, for social affairs, for all sorts of hirelings about the church; while the people sacrifice and give for the fields at home and abroad, and the money goes out easily to every chip and whetstone to please the multitudes. We need so many improvements that it would require reams to enumerate them, but first of all we need preachers who will allow no text of the Word ignored and set aside and who will stand against any unscriptural functioning of the churches.

God wrote the Bible, and He had a reason for every work and word, or He had no reason for any work or word. We should keep all or discard all. There is no middle ground. We need a Martin Luther to stand for purity in churches.

Pasted on the window of the book publisher's store was the sign, "Porter wanted", and in the window itself on a pile of books the placard, "Dickens' Works All This Week for \$4.00." The able-looking Irishman read first the sign and then the placard. He blurted out: "Dickens can wur-rk all the week for four dollars if he wants to, but I'll not touch it. Ye'd better kape Dickens." —Exchange.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON Sunday, February 22, 1925 By R. A. Venable

Scriptural Lesson: Rom. 13:1-14.
Subject: Civil Government.

Introduction: The New Testament is not a treatise on Civil Government. Man in his political relation is seldom mentioned. Such references as we have to the state are based on the assumption that the state is an ethical institution and promotive of the moral welfare of the people. The duties imposed are of an ethical character, based upon ethical principles growing out of man's relation to God, and man's relation to man. Paul, in the thirteenth chapter of Romans gives the most extensive treatment on man's duty to the state and his treatment is, regretfully brief. His words are sufficient to point out the direction which we are to go in our reflections on the subject.

1. The origin of the state, or civil government is set forth in positive and explicit form. 2. The authority of Civil Government is made clear and important. 3. The duties which the Christian owes to government are insisted upon. These three aspects of the subject may well command our attention in this study, as they are wide in their scope.

First, The Origin of The State. "For there is no power but of God the powers that be are ordained of God." "He that resisteth the power withstandeth the ordinance of God." (Vers. 1-2.) The state finds its source in God. Civil authority is divinely constituted, a creation of God. The civil authority is not a social compact into which men enter voluntarily. They are born into it, as they are born into the family. God did not create a form of government immediately after he created the heavens and the earth by the word of his mouth, without the process of development or of mediating agencies, but he did impress upon the constitution of human beings certain laws which they must follow to attain the end of their being. These laws are inherent in their very nature and must be controlling in the conduct of men. They cannot change nor amend these laws. There are divinely invested appetencies which are inexorable in their demands and in their authority. There is no escape from their mandates. There is the appetency for society. The individual cannot attain the end of his being in isolation. He finds his complement in others; association with others leads to self-discovery, and development. This social necessity carried with it the necessity for the enactment of laws, by which the social group shall be regulated. These laws define the principles, and reduce them to statutory form, for the protection of the individual units composing the social group, and for the promotion of the highest and best interests of all. These principles emerge out of so-

cial relationships, and are expressive of the mind of God, in the regulation of human conduct and the promotion of human welfare. These principles are moral. They find their source in God. The expression of them is an expression of the will of God. The discovery of these principles and their embodiment in statutory form, with a view to the regulation of a social group within a given area, the application and enforcement of which are provided for through duly appointed agencies, constitute the State. It is a divinely constituted organism, finding its justification in the creative economy of God. It is ordained of God. It is clothed with the authority of God. It is designed to carry out the will of God in the regulation of human affairs.

Second, the authority of the State is derived from God, whose creation it is, and through which he carries on his moral administration among men. The state's authority is an investiture from God, and not from men. It is limited only by the public welfare and its mandates are imperial. It is as far-reaching as the safety of life and limb, liberty, happiness, prosperity and advancement of human life requirement. It exists for the vindication of justice and the suppression and punishment of crime. It is designed to make right living easy and safe, wrong living hard and perilous. It commands obedience. "Let every soul be subject to the higher powers; for there is no power but of God, and the powers that be are ordained of God. Therefore he that resisteth power, withstandeth the ordinance of God, and they that withstand shall receive judgment to themselves. For rulers are not a terror to the good work but to evil. And wouldst thou have no fear of the power? Do that which is good and thou shalt have praise of the same." (Vers. 1-3.) The whole scope of the state's authority does not come within the circuit of Paul's vision, but is implied. The authority of the State is within its domain, in the prohibition of anything that jeopardizes public safety, or in any way degrades the people. It can take private property, at a reasonable compensation, if the public good demands. It can call strong manhood from peaceful walks of life to arms to resist the invasion of a deadly foe. It can quarantine against contagious and deadly diseases in the protection of the life and health of the people. It can regulate the business interest of the country if its method of operation and the cost of its products to the people are oppressive. It can levy such taxes as are necessary to its maintenance and efficiency in promoting the public welfare. It can pronounce and execute the penalty of death upon the criminal, if his crime is of such enormity as to justify his execution in the interest of justice. It can, by imprisonment and menial servitude,

restrict the liberty and pursuit of happiness, of the perpetrators of crime and lawlessness in the interest of the security of private and public property and individual safety. It can establish a system of public education and levy a tax upon the people to support it, for the development of a citizenship of intelligence and moral fibre, as a safeguard against the insurrection of ignorance and national decay and death. It can found benevolent institutions and support them out of the public treasury to take care of the unfortunate and the helpless. In a word, it can project and carry through any undertaking which will promote the comfort, happiness and prosperity of the people at large.

The authority of the state comes to expression in the instruments of its administration. The legislative, the executive and the judicial instruments are duly appointed agencies through which the state is made to appear as a government discharging the functions necessary to her very existence. Much needs to be said about the duties of these respective agencies, but it is not the purpose of this paper, nor does lack of space admit of an entrance upon that field, however inviting and important it may be, it may be remarked in passing that much needs to be said and done to inspire in our people an abiding appreciation of the sanctity of these functions. Paul said of one of the executives of these functions, of this magistrate Paul says: "For he is the minister of God to thee for good." (Ver. 4)

The executive is a servant of God. The word servant is a word which we translate "Deacon". The magistrate is a deacon of God to execute God's will in the affairs of the State. This solemn title is indicative of the reverence which is due to an executive of the laws of the State. He holds his office by divine sanction. His function is a divinely ordained function. It is clothed with a sanctity which ought to command the high regard of all right thinking people. The caricatures and the ridicule so often seen in the public press is grossly reprehensible, unworthy of any American citizen and productive of lawlessness. It is the language of the slum politician, an insult to the dignity of state. It smells of the brothel and revels in the fetid atmosphere of the charnal house of defeated aspirations. The

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Apostle, as if to lend greater sanctity to these instruments of administration of the affairs of the state says: "For they are ministers of God's service attending continually upon this very thing." (Ver. 6.) The word here rendered "Minister" servant is different from that in verse four. Here it is a servant of a priestly character, "government is God's, and the magistrate is his sacred official, through whom he administers it, a divinely consecrated sacrificial service." It is not the occupant which gives honor and sanctity to the office, but the office gives official sanctity to the occupant.

Third, the duty of the citizen to the state. Obedience of the citizen is the state is especially emphasized by the Apostle. (1) This obedience is binding upon all. Every soul, government demands allegiance from all, the rich, the poor, the cultured, the uncultured, the black, the white, the high and the low. There are no special privileges accorded to any. The same laws are binding upon all, the same obedience required of all. Any infraction is as criminal in one class as another. It is an inward obedience of every soul. The obedience is from within. It is an obedience not in mere acting out the letter of the law, but an obedience coming from a right attitude of the soul, an obedience in mind, feeling and purpose; not a mere expedient to get by but a hearty response of the whole man in acknowledgment of the sanctity of its purpose and the rectitude of its requirements.

(2) The motives upon which obedience is urged is important. Every soul is to be obedient because the authority of the state is a divine authority. The authority is ordained of God. The State is a divine institution as well as the family or the church and invested with divine authority, designed to control men in their social relations in the State. The sanctity of this authority must inspire prompt and cheerful obedience. To resist this authority is a resistance of God's will as expressed in the laws of the State. The motive ought to be sufficient to prompt all Christian men and women to a prompt and cheerful obedience.

(3) Obedience is urged on the ground that the purpose of the state is to promote the good and suppress the bad. Those who do good have praise from the authorities of the state; those who do evil have fear and invite judgment, condemnation and punishment at the hands of the authorities. "Wherefore ye must needs be in subjection, not only because of the wrath, but also conscience sake." (Ver. 5.) The citizens must give their allegiance to the state because it is right. Not to do so is to line up with the forces of evil. He aligns himself with those who seek to destroy the public welfare. Obedience becomes a matter of conscience. The conscience of the believer is involved in his attitude to the State. His duty is moral and vitally related to the religious requirements of his nature.

(4) The believer must cheerfully bear the expenses involved in the maintenance of the state. His injunction is plain. "Render to all

their dues; tribute to whom tribute is due; custom to whom custom is due; fear to whom fear, and honor to whom honor." (Ver. 7.) There are given four specifications; "tribute" personal or property tax to him it is due; "custom" or export dues to him to whom it is due; "fear" reverence or veneration to whom reverence to him who bears the sword of God in the punishment of crime; and honor to every agency appointed for the administration of the affairs of the state. These are all the instruments clothed with the authority of the state in carrying forward the will of God in the administration of his will among the people and for the people.

(5) It should be observed that Paul's discussion is limited. The ground of obedience for conscience sake involves some questions which do not come within the limits of his consideration. There is a possibility, well-known to him no doubt, that the State may invade the sacred precinct of a citizen's conscientious convictions, as to his duty to God. These are religious convictions deeply rooted in the religious soil of his nature, more sacred to him than his life itself. These convictions by an abuse of her authority, the state may contravene by passing laws prohibiting the exercise of one's personal convictions in discharging his duty to God in such forms of worship and service as his convictions impell and approve. The authority of the state and the authority of conscience are brought into sharp conflict. The conflict comes of the usurpation of authority which does not belong to her. She has invaded the sacred realm of personal conscience and undertakes to exercise prerogatives which belong alone to God. The duty of the believer in such cases is to obey the dictates of his conscience, rather than the law of the state. The state has invaded the sacred realm of religion and assumed the authority to regulate the religious convictions of men. Her invasion of this sacred domain is an impertinence, and unwarranted in the economy of God's moral and religious administration. The course left open to Christian men is to follow the law of conscience and suffer the penalty imposed by the civil authorities. Such was the view entertained by Peter and the rest of the Apostles. (See Acts 5:28-29.)

COALS OF FIRE By Jennie N. Standifer

Tom Gray and Ed Hoffman enlisted on the U. S. S. Mississippi upon the same day. They soon became "buddies", although Tom was from the South and Ed hailed from Vermont. Together they worked for promotion, and it came to them about the same time until Tom, big, muscular, and self-reliant, was made captain of No. 2 turret and Ed remained a plugman.

In his thoughtless, jesting way, Tom boasted of his own rise, and laughed at Ed's failure. Time did not heal the breach. Often there were fierce quarrels, and the one-time friends became bitter enemies. They persistently misunderstood each other, and resented all fancied wrongs.

The fleet of battleships, Mississippi, Tennessee and Idaho, were cruising on the Pacific coast during the Spring, and when shore leave was granted Tom, he always sought out a church of the denomination of which he was a member, and attended worship. During their days of friendship he often induced Ed to go with him to church.

"Mother has always insisted that the men of our family should be church-goers," Tom explained. "She is the dearest old pal in the world, boy, and of course I've got to make good in church attendance."

And Ed "made good" fairly well until the quarrel, and then he refused to enter a house of worship. Of course Tom could have gone alone, but he too, seemed to have lost all inclination to attend any kind of religious services. He never mentioned how he spent the Sabbath, when on shore leave, in his letters home, nor was there a word in regard to his former chum, Ed Hoffman.

One bright June morning the Mississippi sailed out of San Pedro harbor with her mates, to engage in the gunnery practice which was to make them ready for immediate service at the call of their country. The crew of "Old Missy" was unusually elated, because it had been pronounced the best turret in the United States Navy. They had a reputation to uphold.

The drill ground was reached about 10 o'clock. There was a rehearsal run, and they came on the range for the regular firing at 11:30. Orders were issued from the piloting room to begin firing.

Tom Gray and other gun captains on the alert at their posts, heard the command over the voice tubes, and promptly obeyed. All went well until the 8th salvo. There came a rattling noise, then a terrific explosion from the right gun, killing all in the gun room instantly, but unknown to the majority of the seamen. Yellow-green smoke and poisonous gas enveloped the guns, and men were yelling and jumping for their lives.

Tom Gray, knocked prostrate by the shock, struggled to his feet by a mighty effort. Shielding mouth and nostrils with his neck scarf, he

started below. Down through the turret he went until he reached the training deck, just beneath the guns.

There came another fearful explosion in the upper powder handling room. The yellow flames burst through the sides of the doors, scorching Tom's face. The gas fumes were suffocating. He could hardly see, hear or breathe. The crew from below, not knowing from where the explosions came, started up to the gun turrets, seeking safety. At the same time the gun crew made a rush to go below. The two crews met, and there was wild confusion. The ladder leading to the guns became a scene of strife and uproar.

Tom attempted to return to the turret, but it was impossible. All were in imminent danger from the gas, but no one knew which way was escape, and which way certain death.

A man was coming out of the pits and called out:

"Go below! Go below!"

The flames were spreading and the gas fumes burning Tom's lungs. He determined to go below. All around him men were screaming in agony, crazed with pain, and dying. There was a rush for the hatch, which had become jammed. In the struggle to reach his egress, Tom

(Continued on page 13)

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What do these things mean? Is this the time for Southern Baptists to give LESS to FOREIGN MISSIONS or to give MORE?

Who will take the responsibility for not entering or abandoning fields where God has made marvelous opportunities for the gospel? Of retiring when God's blessing on the work is so bountiful? Of denying young people the privilege of a service to which God has called them and for which they have spent years to fit themselves?

No audible voice from HEAVEN could more plainly speak to Southern Baptists than these facts speak. WHO WILL TAKE RESPONSIBILITY FOR CONTINUING RETRENCHMENT?

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B. M. C. Notes

By C. C. White

Spring has brought new life to the college.

Most of the girls passed the examinations of the first semester and are now planning larger things for the second semester.

Miss Viola Sarles of Starkville, Miss., was recently elected May Queen and plans will now be perfected for May Day.

The Seniors entertained the Juniors Monday evening by giving a party and inviting the Heights Boys.

Mrs. C. C. White, Sponsor of the Sophomore Class, is giving the Sophomores a Valentine party next Saturday night.

There has been a gloom over our faculty and student body on account of the resignation of Dr. Lowrey as President. For years Dr. Lowrey has been at the head of this grand old institution and under his direction many fine women have been turned out to bless the world. When a woman has had four years under his splendid direction and under the guidance of that most wonderful woman, Mrs. Berry, who is recognized throughout Mississippi as the heart of Blue Mountain College, she is well able to fight the battles of life. We shall greatly miss Dr. Lowrey, but with Mrs. Berry in the place she has occupied for over fifty years and with the new President, we must carry on the fine work Dr. Lowrey has been doing for years.

We are to enlarge our Industrial Home, so we can accommodate at least one hundred and fifty students.

We have about sixty-three students more this year than last year. We want to call upon the old students of Blue Mountain College, the preachers of North Mississippi and the friends of Blue Mountain College to come forward, and let's not only make the best institution out of Blue Mountain College in Mississippi, but the largest one, so the Baptists can rightly be proud of not only her past history but her present work.

Mississippi College

Merrill D. Moore, Correspondent

The Senior Class Reception, one of a number to be given the members of that class during the year, was held on last Saturday night. A large number of the Seniors with their girls, were present to make merry and enjoy the occasion. Mrs. D. M. Nelson, as hostess, had planned a most delightful season of pleasure for the guests.

The second class social booked since the holidays is that of the Junior Class, which is planned for February 21st. This is the first one to be given in honor of that class this year.

Four intercollegiate debates have been scheduled for the spring months. The first debate will likely be against A. and M. at Starkville, followed by one against Millsaps, then, a triangular debate involving Howard College, Union University, and Mississippi College. The members of the Varsity Debating team who will meet these other schools are: J. H. Street, George Gandy, J. Fred Gordon, A. B. Pierce, F. M. Holliday, Robert Burns, Otis Jones, C. L. Hester, W. E. Hamilton, W. O. Worley.

Four Freshmen representing the Hermerian Literary Society will meet representatives of the Clinton High School in two debates during the latter part of this month. The debate will be on the Child Labor Laws. The men chosen to represent the society are A. B. Hill, Ellis Travis, Newton Scofield and Earley Leggett.

The Choctaw basketball squad continues its victorious march. Within the past week the cagers have played Millsaps College, defeating them by a large score, halved a couple of games with the hitherto invincible D'Lo Y squad, and defeated Birmingham Southern in each game of a two game series. This makes a total number of games played by the Choctaw squad this season, twenty-two, of which number sixteen were victories for the Collegians.

The baseball schedule for this year as recently given out by Coach Bohler shows twenty-two games, scheduled with Tulane, A. and M., L. S. U., L. P. I., Ole Miss, University of Wisconsin, Centenary, and Birmingham Southern. The schedule is not quite complete yet, but thus far, twelve of these games are scheduled to be played on the campus.

Woman's College Notes

The B. Y. P. U. Study Courses will be held the first week in March. Mr. Wilds will give the Senior B. Y. P. U. Manual, Brother Youngblood, pastor of the Fifth Avenue Baptist Church, Hattiesburg, Miss., will teach "People Called Baptists", and Miss Sallie Payne Morgan will teach "Methods and Problems of the Intermediate and Junior B. Y. P. U." These courses mean much to the college girls each year and this year's study course is looked forward to with unusual pleasure.

The Rocky Mountain Quartet was presented to Woman's College last week. The program varied from organ chimes to a one-stringed cigar box "Fiddle". Each number was received with a hearty welcome but perhaps the rube scene "I Wish That

I Was in Michigan" was most appreciated. Any Woman's College girl would be glad to hear them again soon.

Friday the Thirteenth the College Glee Club gave the first of a series of programs. The program was the first which was given in the new Wiggins High School. The Glee Club has been practicing and planning a great deal for the programs and the hope of the school is that other places in the state may have the privilege of hearing the Glee Club this season.

The Blue Moon Tea Room, operated by the Junior Class, was opened again last week. Some of the best "eats" on the campus can be found at the new tea room.

Sunday night, the last night of Dr. Sampey's meetings at the College, ninety persons reported that they had read the book of John during the day. This broke the record he had ever had in any other meeting.

There were but three conversions during the meeting but practically every girl in school reconsecrated her life anew to the service of her Lord. The results of the meeting can be seen in the lives of many, many girls and as time goes on the seed which was then sown will bear fruit. Woman's College can not be thankful enough that Dr. Sampey came, and spent the week with us. Many of the girls speak of it as a "Mountain Top Experience" and it was truly that.

Cecelia Durscherl.

THE CURSE OF UNBELIEF AND THE BELIEVER'S REWARD

The sin of unbelief is the most atrocious and death dealing sin of all sins combined. Unbelief was the cause of the curse to mankind. And the Lord God commanded the man saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Satan appeared to Eve in the form of a serpent, and said, "Yea, hath God said, ye shall not eat of every tree of the garden?" And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, neither shall ye touch it, lest ye die." The woman softened the sentence by saying "lest ye die?" God had said "Ye shall surely die." And the serpent said unto the woman "Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." So they believed Satan

knew more than God and therein lay the curse. Adam and Eve knew they had sinned and hid themselves from God. They could not approach God only through sacrifice, else why had the animals been slain if it was not that they could not approach God only through sacrifice? For without the shedding of blood there is no remission for sins. God had been merciful unto them, and made them coats of skin.

In process of time Adam and Eve had two sons, Cain and Abel. God had commanded the sacrifice of lambs, etc., but Cain (And he had been better taught) through unbelief, offered his vegetables which was an insult to God, and to Cain's offering he had not respect. But the Lord had respect unto Abel and his offering. By which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." So God put a curse on Cain, but Abel was rewarded. And it came to pass, when men began to multiply on the face of the earth, that God saw that the wickedness of man was great, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said "I will destroy man whom I have created from the face of the earth; both man and beast and the creeping things, and the fowls of the air, for 'it repenteth me that I have made them.'" But Noah found grace in the eyes of the Lord.

And God commanded Noah to build an ark with rooms and dimensions for two of all cattle, beasts, fowls, creeping things, etc., and to gather food for themselves and all beasts, for he was going to bring a flood upon the earth, and destroy all living things upon the earth except such as Noah carried into the ark. Noah believed the Lord, and did as he commanded. I imagine he created quite a sensation building such a ship high away from any water, that could float it, but Noah believed God, and he became the father of all living, and his reward was that he had saved man from being utterly destroyed, by which he condemned the world and became heir of righteousness which is by faith. Those who would not believe his preaching were lost. Just think the men who builded the ship were lost; for they did not believe Noah's message from God and would not go into the ark of safety.

Abraham believed God, and it was counted unto him for righteousness. He staggered not at the promise even when God told him to offer as a burnt offering his only son, Isaac, believing that God could raise him from the dead from whence he also

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received him in a figure. But God gave him a substitute.

Esau because of unbelief sold his birthright for a mess of pottage, thereby losing his blessing too. He found no place of repentance though he sought it carefully with tears. Joseph believed the vision he had through dreams and would not yield to temptation and sin against God. And God made him to prosper in all he did, and he ruled in Egypt second to Pharaoh. And he became a shepherd to the small nation of Israel which descended from Abraham, Isaac and his father Jacob. He nourished them through the famine, and they became a great strong nation. Moses was brought up by Pharaoh's daughter, and was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. And when he was forty years old he came to know his people, I suppose by revelation. He went out to see how his brethren fared, and relieved one of his oppressed brethren; for he supposed his brethren would understand how that God by his hand would have delivered them, but they did not, and he had to leave Egypt.

But God called him after his learning of Him in the silent wilderness to go back to Egypt, and lead his people out after many signs and wonders. He believed God and became his great law giver. God wrote the ten commandments with his own fingers, and gave them to Moses. And the Lord spake to him face to face, as a man speaketh to his friend; yet notwithstanding all of this, because Moses rebelled at the waters of Meribah, and failed to glorify the Lord, he was not permitted to enter the promised land, and was commanded to go to top of Mount Pisgah, and view the land; and he died and was buried there by Michael the archangel after disputing with Satan about the body of Moses. Jude 9.

Moses was permitted to come back to earth with Elijah when Christ was transfigured before some of his apostles, to show that the law and the prophets had given place to Jesus Christ himself. And they heard the voice which said, "This is my beloved Son, hear him." Korah, Dathan and Abiram rebelled against Moses and Aaron, and said unto them "Ye take too much upon yourselves seeing all the congregations are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord. Moses went to the Lord about it, and the Lord told him to separate the men, their wives and their children. Moses then said, if these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth and swallow them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord. And it came to pass as he had made an end of speaking, the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto

(Continued from page 11)

stumbled over a prostrate form, and heard a groan. He looked down to see Ed Hoffman with face badly burned and his hair turned a greenish yellow. Another instant and his enemy would be trampled to death or die from inhaling the poisonous gas.

Years before Tom's mother had taught him a scriptural text, which came to him as distinctly as spoken words: "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

For the fraction of a second Tom hesitated. If he attempted to save Ed it was probable that both would perish. And yet—this was the revenge he must return! Now that the verse had come to his mind he could not get rid of it. And something strange happened. In this hour of danger he realized that he truly loved the one he had been regarding as an enemy. He was ashamed of his part in the quarrels, and of the petty strifes and jealousies of the past few months. He would save Ed Hoffman's life or die in the attempt. Lifting his old friend in his arms he pushed his way to the hatch and shoved his burden down. Then he leaped below. He was momentarily dazed, but in another instant he was dragging Ed to where the choking, stifling fumes were less deadly.

There was danger every moment of the fire spreading to the magazines, and sending the vessel to the bottom at once. By almost superhuman struggling he carried Ed to a side of the deck where the air was less contaminated. His charge aroused from unconsciousness, his eyes blazing with anger, and struck viciously at Tom.

"Trying to kill me, are you?" growled Ed. "I'll show you I've got fight in me still."

He aimed a knock-out blow at Tom's chest, but the latter moved backward and did not feel the full force. The failure of his attack on his fancied enemy drove the gassed man frantic. He yelled and fought with maniacal violence. Tom held him in check until he found Ed's clothing was on fire. Flames were bursting out in various places. With his own jacket he smothered them, notwithstanding Ed's resistance.

It flashed into Tom's mind that Ed was crazed by the gas fumes. He must act promptly and get him to a lower deck. He dealt the struggling man a sharp stroke on his jaw, dragged him to a hatch, and dropped him to the shell deck. He then started down the ladder, grew dizzy and fell.

When he opened his eyes, a man with clothing burned in holes, and a blistered face was feeling his pulse.

"A close call for us all," said the man. "Be thankful you were not roasted alive. You are the only survivor of the left gun crew."

"I thank the Lord with all my heart for my life," responded Tom fervently. "Is the danger over?"

"Danger over! I should say not! We were hard hit, but help is on the way."

"I must find Ed," cried Tom staggering to his feet.

"Lie down and take care of yourself," urged the man.

"I must know Ed is safe."

Tom found Ed groaning from pain, but his mind was clear. It did not take words, but a mere squeeze of the hand to explain away all differences between the friends.

The law of the sea is severe, though just. The division stood on until its work was done, and then all possible aid was given. When the last boat was hoisted and the signal given: "Are you ready to proceed?" the answer came back, "Yes, ready to proceed." And the Mississippi, stricken though she was, swung into position in the column and proceeded to port at top speed.

Tom telegraphed his mother he was safe and unhurt, and the following Sunday wrote a detailed account of the disaster. He added, at the close:

"Rejoice with me, dear Mother, that my friend Ed Hoffman was spared, along with your son, although 48 of our brave mates lost their lives.

"Peace has its tragedies as well as war. I am proud of our men who stood by the ship although looking death in the face.

"I went to church this morning, and thanked the Lord over and over again for sparing my life. I have

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a story to tell you later on, about 'coals of fire'. I know two fellows who heaped them on each other's heads after that explosion on our ship, but no burns were left. Instead there was a cementing and welding of a friendship as true as that of David and Jonathan.

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"Tom."

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(Continued on page 16)

COLLEGE COLUMN

M. S. C. W. News Notes

The picture of Carl Travis appeared in the College Page of the Church Bulletin on last Sunday. Mr. Travis is the first President of a Baptist Student Conference in Mississippi.

Our daily schedule for this week is as follows: Sunday, 4 P. M., meeting of the Life Service Band; Monday and Thursday, 4 to 5 P. M., Class in the gospel of "John"; Tuesday 4 to 5 P. M., Membership Committee; Saturday 7:30, social for the A. and M. Baptist Baraca Class; Daily at 1:30, Noon-day prayer-meetings.

The Senior B. Y. P. U. Manual is to be offered this week in the Baptist Room. This class meets from 6 to 7 every night. A sample copy of a Senior B. Y. P. U. Diploma is on exhibition in the Room. It is made out to "Miss College Girl".

A box of salad, a home-made cake, chicken-salad sandwiches! This was the treat which Mrs. H. M. McClanahan accorded her adopted daughters last week. Those who enjoyed the feast were Misses Margaret Ott, Ethel Prince, Kathleen Ewing, Frances Nuckols, Lucy Brown, Willie Mae Easley and Elwin Butler.

A sure-enough "waffle party" with creamed chicken and hot coffee is the way Mrs. Paul Jacob expressed her thoughtfulness of her daughters. Her adopted family consists of the following: Misses Mattie White Garnet, Myrtle Meyers, Margaret Meyers, Bertha Gibson, Myrtle Baker, Irene Johnson and Oleta Sanders.

The following college girls are playing in our Sunday School Orchestra now: Misses Elizabeth Conn, Willeta Miller, Florence Mitchell and Margaret Shields. On last Sunday afternoon the entire orchestra went with Mr. Puckett, the Sunday School Superintendent, to a country church near by and there rendered a musical program.

Miss Georgia Williams, who is active in all of the Baptist work here, recently visited and made a talk at an Associational B. Y. P. U. Georgia is a Freshman and has made a splendid record here. Her academic record is good and she is to be commended for the other activities in which she is engaged. She assists in the Junior B. Y. P. U., teaches a class at the East End Baptist Church, already holds the Blue Seal S. S. Normal Diploma, is a member of the Life Service Band, and has taken two of the study courses offered. We wish we had more like her.

The M. S. C. W. Baptist Quartet rendered a beautiful number as an offertory Sunday morning. Miss Margie Morris directs the Quartet, which consists of Misses Ruby Gaines, Maude Brown, Elizabeth Whittington, Mildred Whittington, Cammie Morris, Elizabeth Kennedy, Myrtle Smith and Cera Webb Bass.

Those having a part in our noon-day prayer meetings recently were Misses Cordie Williams, Mildred Frazier, Etta Echols and Mrs. S. B. Platt. We were very glad to have with us for several of these devotionals Mr. Williams of the State Sunday School force. We all enjoyed his messages greatly.

Miss Macey Lee Sansing invited the Y. W. A. to meet with her this month. The attendance was fine. We are still studying "The Wandering Jew in Brazil". Miss Macey Lee led the discussion and was followed by Cammie Morris, Inez Couch and Nell Ald. Miss Sansing proved to be a delightful hostess and at the conclusion of the program served refreshments. The March meeting will be with Miss Annie Mitchell Brownlee, another of our town girls.

We are sorry indeed to lose so many of our Baptist girls. Those who left us recently are: Misses Annie Mae Barron, Gertrude Burt, Ruth Brunson, Hattie Cochran, Lydia Mae Duke, Iris England, Mabel Grisham, Lorena Hunt, Margaret Smith, Jamie Tate, Florence Weatherall, Helen Williams and Irma Murphy.

Mississippi A. and M. Notes

By W. M. Covington

Dr. W. W. Hamilton from New Orleans has been holding the revival services in the College Chapel each night during the past week. The number of college boys attending the meeting has been greater by far than is usual on such occasions. Dr. Hamilton is a very able man of God and has been a blessing to A. and M.

Daily noon-day prayer meetings have been held in the Y. M. C. A. and on some of the halls of the dormitory at night for the past two weeks. There has been good attendance and the boys have been praying earnestly for Dr. Hamilton and his work here on our campus.

The B. S. U. held its regular meeting last week and organized an Invitation Group to visit all the halls in the dormitory and invite the boys out to the services. The large crowds of boys at each service were due in a large measure to the cordial invitations extended by this group and other workers.

Mr. Rowland, who is singing for the meeting here, has been ably presenting the Gospel in song and has been a great aid to the meeting.

WOMEN IN MEN'S PLACES

I have read your reply to my question and then the scriptures referred to, very carefully. You referred to Hannah praying silently in the temple. This manner of praying in the temple must have been unusual, for Eli, seeing her lips move and not hearing her voice, mistook her to be drunken, and rebuked her.

You say that "public worship such as we have in our churches was unknown in the temple." I know that individuals went alone to pray in the temple, though with no assurance that there would not be others there when they got there.

But we have the records, both in the Old and New Testament, of the Scriptures being read and taught to crowds of people in the temple.

"And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites and all the people, great and small: And he read in their ears all the words of the book of the covenant that was found in the house of the Lord." II Chron. 34:30. "And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the Mount of Olives. And all the people came early in the morning to him in the temple, for to hear him." Luke 21:37,38.

"And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them." John 8:2. Therefore I take it that the temple was a place of public worship. In referring to Anna's praying and teaching in the temple you say "there is nothing said about public speaking." Neither is there anything said about private speaking. Is there any indication that "she, coming in at that instant gave thanks likewise unto the Lord," silently, rather than that she burst forth in thanksgiving, out loud, before all the people who were in the temple at that time? You say that Anna "mingled freely with the people telling them all she knew." Is there any indication that she "spoke of him to all them that looked for redemption in Jerusalem," one at a time or in small groups, privately, rather than to the whole group of people who were in the temple at that time?

I see no proof that either her prayers or her teaching in this instance was private, but it seems to me that the indications are that she had a good-sized mixed audience. Of course, the teaching of Apollos by Priscilla was private. It would have been perhaps unwise and unkind to have taught him the things he lacked in the presence of his audience. The point I was making in referring to her case, was that she was teaching a man which according to I Tim. 2:12 is forbidden, yet nothing is said to indicate that Priscilla did wrong, but rather that she did right when she taught the man.

I believe it is clearly taught in God's Word that He ordained that man should be the head, that he should have the authority and leadership, under God, in the home, in the church and in civic affairs. But I am not sure but that when man fails to fill his place the Lord sometimes speaks to woman and tells her to step in and fill it for him. I don't know how Deborah came to be judge of Israel. (It may have been there wasn't a man at the time who could and would fill the place.) But I do know that Deborah sent for Barak and said unto him, "Hath not the Lord God of Israel commanded saying, Go," etc. Judges 4:6. (How did Deborah know that the Lord had spoken to Barak unless the Lord told her, and that for a purpose?) "Barak said unto her, If thou wilt

(Continued on page 15)

IN MEMORIAM

Obituary

Whereas, the earthly life of Brother Presly B. Kemp, born April 16, 1889, died January 27, 1925, was brought to a completion when his soul was admitted into and given perfect joy in the New City:

Whereas, in his going the Duck Hill Baptist Church has realized the loss of one of its most beloved members, as well as a loved neighbor and friend;

Therefore be it resolved, that we strive to keep before us the virtues of our beloved brother and friend.

Resolved, that a copy of these resolutions be entered upon the minutes of the Duck Hill Baptist Church, and copies be sent to the bereaved family and the Baptist Record.

E. E. Wilkins,
M. F. Herring,
E. B. Wray,
Committee.

C. H. Franklin
T. C. Turner

Whereas, our brethren, C. H. Franklin and T. C. Turner, have been called to lay down their work and enter that "House not made with Hands, Eternal in the Heavens", and

Whereas, our church feels that in the departure of these two brethren, an irreparable loss has been sustained, therefore be it

Resolved, that in their death our church has lost two of its most consecrated and truest members, our Board of Deacons two of their most active workers and wisest counselors, our community two of its most useful citizens and Christianity two of its best examples;

Resolved further, that we thank God for the consecrated lives of these two Christian gentlemen. Their simple, pure lives were an inspiration to all that is high and noble and their memory will ever lead us to more faithful service.

Be it further resolved that a memorial page be set aside in the minute book of this church, whereon these resolutions shall be inscribed, and a copy furnished to the families of each, and also a copy to the Webster Progress and to the Baptist Record.

—The First Baptist Church of Eupora.

AN APPRECIATION

It can be as truly said in the death of Brother Miley as it was in the death of Abner, Know ye that there is a prince and a great man fallen this day in Israel. Measured from any standpoint Brother Miley was a great man.

Greatness is known by its products. You know a tree by its fruit. Brother Miley was a consistent student. While he had a large and useful library and used it freely, he majored in the Bible. To him it was the one Book.

I have heard it said of him that he was a natural orator. His personal appearance in the pulpit was

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commanding, and his sermons most engaging. His sermons were well analyzed. He was homiletical and in his attendance of the Bible School at East Lake, Birmingham, he made a hundred often on his analysis of sermons.

Churches developed under his ministry. He was a great leader. All ages of the church responded to his leadership and his churches were developed in all causes of the denomination and kingdom.

He denounced sin in all of its phases. His idea about killing snakes was not to play with them but cut their heads off at one blow. The fires of his blood were at high heat against sin and for righteousness. One of the saddest things to me was to witness the cooling down of the raging fires.

Many preachers went out into the world to preach from his ardent ministry, having felt the call under him. His life meant much to this writer, for he led him to Christ, assisted in his ordination, consulted him as to going to college, assisted him in many meetings, and performed the ceremony when he was married.

His wife and family were loyal to him in every effort to advance the kingdom of God. His wife was a constant inspiration to him and his children assistants in every church enterprise. Truly a prince and a great man has fallen in Israel today.

Devotedly,
—W. R. Cooper,
Blue Mountain, Miss.

PEOPLE'S COLUMN

Although I am not a Baptist, I occasionally read The Record. Why not? In a late issue, my attention was drawn to "The People's Column"; for just plain men. This appeals to me, as fraught with great possibilities, in the drawing out of plain men, professing belief in Jesus Christ. I shall be glad to see the question of "Why Remember the Sabbath" clearly defined, and made effectual. Is it because of the resurrection of our Lord?

—S. L. S.

TRAINING CLASSES

Mr. E. C. Williams came to us recently and preached two fine sermons on the first Sunday in January at the First Baptist Church, Amory. The week following he conducted two very helpful classes. There were six who passed examinations on Building The Bible Class, and four who passed examinations on a part of The Sunday School Manual.

Mr. Williams has been trained by our preaching secretary, Mr. J. E. Byrd, and the mantle seems to be on this son in the field work, for he certainly preaches with power and effect. Let us all rejoice over Mr. Byrd's recovery and may the Lord spare these and other workers for a great year's work.

—W. Rufus Beckett,
Amory, Miss.

East Mississippi Department

By R. L. Breland

Perfection

Paul tells us in more than one place in his writings that there is no such thing as human perfection. Jesus said, "There is none good, but one, that is, God." There is a relative perfection spoken of in the New Testament, but you will notice that it is not applied to the fleshy man.

We are told, "Be ye perfect as our Father which is in Heaven is perfect." In this the ideal is given. The Father's perfection is held before our eyes as a goal of perfection towards which we are to strive. To have set a lower standard would have been beneath God. So, in substance, it tells us that God is perfect, be this your aim and ideal for your life.

Paul says that in his flesh dwelleth no good thing; that he is constantly doing that which he would not, "therefore", he concludes, "it is no more I that do it, but sin that dwelleth in me." Also in the third chapter of Phillipians he tells us that "neither am I already perfect."

Thus we see that Paul had no sympathy with the modern idea of perfection of the body. There is a perfection of the spirit of the redeemed now, regenerated and made clean; but the body of the Christian is still unregenerated, full of corruption and death, hence imperfect. When the flesh is spoken of in the Bible, it includes also the carnal mind of man. So that there is a body and also a carnal mind still "waiting for the adoption, to-wit, the redemption", to come; when it will be perfected and made pure. Then will we have perfection of Spirit and body. When this mortal shall have put on immortality and this corruption shall have been raised in incorruption, and not before.

There are those who confound sanctification and perfection, but this is not the meaning of sanctification; if so, Jesus was a sinner, for he said, "For their sakes I sanctify myself, that they also might be sanctified through the truth." But Jesus was pure, hence we know that sanctification and perfection are not synonymous terms.

Sanctification is a setting apart, and is a gradual growth, a process of overcoming self and letting God have His way with us for His use. Thus Paul says, "Work out your own salvation with fear and trembling."

No, in the flesh and of the flesh there is no perfection. It is not required of the flesh.

Notes and Comments

The Holmes County Woman's Missionary Union met with West Church, February 10, the mission study leaders of the various societies.

I had the good pleasure of going out to Scuna Valley Consolidated School and talking to the faculty and student body one day last week. Those noble Christian people, Prof. and Mrs. J. A. Taylor, formerly of Slate Springs, are at the head of this good school. The school is fortunate in having such teachers.

Began my work with Elam Church, Yalobusha County, first of the month. Brother Shepherd has been the faithful pastor there for some years. This is a large church and some splendid people live out there, three miles east of Coffeetown.

The Sunday School of West Baptist Church, with an average attendance of less than forty, gave \$35.00 to "Foreign Relief", last month. What Sunday School did better than this one with no larger enrollment?

West Church has set its revival meeting to begin the second Sunday in June. Rev. H. W. Shirley, who gave such unanimous satisfaction last year, is to do the preaching and Brother Doty of Jackson has been invited to lead the singing. Pray that the Lord shall bless the work.

Nothing has caused me more surprise and regret than the announcement through the secular papers that Dr. W. T. Lowrey had resigned as president of Blue Mountain College. Let us pray, that if it is God's will, he may reconsider and stay with the college.

Dr. B. H. Carroll said: "And we may distrust any kind of preaching that is dry-eyed, that has no godly sorrow, that has no repentance. If one thinks that he is a very little sinner, then a very little Savior is needed. We depreciate our Savior just to the extent that we extenuate sin."

(Continued from page 14)

go with me, then I will go: But if thou wilt not go with me, then I will not go." She went and the Lord blessed them in the work. It certainly seems that the Lord was pleased with Deborah for filling the place Barak did not fill. I believe the Lord would have been better pleased (with Barak at least) if he, himself had filled the place God had planned and commanded that he should.

"God has his best for those who dare to stand the test. He has his second choice for those who will not have his best." If God's Word was studied and taught in our homes and in our churches as God has commanded it should be, there would be no necessity or calls for women to do men's jobs. Men, women, and children would be informed and trained and the Lord's cause would not be suffering for lack of funds or workers.

Sincerely,
—Ella Sumrall.

The last two sentences in the above article are sufficient to express all we wish to say.

—Editor.

ROME AND ROMANISM

By Dr. Whittinghill, of the American Baptist Mission at Rome in "The Australian Baptist"

The relations between Church and State in Italy are not thoroughly understood by all foreigners. The loss of the pope's temporal power in 1870 has been construed by many men to mean the separation of the Church and the State, which is by no means true. The Italian nation has a State Church, which is, of course, the Roman Catholic. This institution occupies about the same relation to the Italian Government that the Anglican Church does to the British Empire, with the exception that the Roman Senate has no bishops. In Italy the old anti-clerical spirit which characterized many of the daily newspapers, up to two years ago, has largely disappeared. It seems that Mussolini has re-discovered the Roman Catholic Church, and apparently has just learned for the first time that the papacy is an Italian Institution! So, for the present, it is quite the proper thing for Italians to be Roman Catholics and for Italian Roman Catholics to be patriotic. The conversion of Mussolini to Catholicism is apparently of recent date. A short while ago, while he was still a fervent Socialist, he wrote a very striking monograph about John Huss in which he paid few compliments to the papacy. He is, however, at the present time, friendly to the Vatican, although he may not be personally a very ardent Catholic. The Roman Church has many things to thank him for. Religious instruction and the catechism have been introduced in the public schools, from which they had been banished since 1870. The crucifix has also found its way back to the court rooms and schools. Religious processions are allowed in the streets of great cities, and other so-called religious acts are performed in public, which up to a few months ago, were unheard of. As a consequence of these many favors received from the Mussolini Government, the Roman Church has become both bold and persecuting. Clerical organs of every description hold us up to ridicule, and even incite the public to persecute. Our Bibles, periodicals and other "pernicious" books, have recently been burnt in public squares, notably in Rome, while a member of Parliament belonging to the clerical party, harangued the crowd.

Strange Bedfellows

English readers can with difficulty realize the immense gains that have been made by the Vatican in recent years, especially in the diplomatic world. Before the world war there were only thirteen nations represented at the Vatican, while at the present time there are thirty-one. The dissolution of the Austrian Empire and the separation of several small States from Russia have given occasion for the creation of a number of new States in the near East. These facts will account to some extent for the increased representation in Rome. Among the new nations that have taken up dip-

Why Great Britain, the greatest must be mentioned two Protestant nations—Holland and Great Britain! lomatic relations with the Vatican Protestant Power in Europe, should continue to maintain what was supposed to be a temporary relation with the Vatican during the war, is indeed a puzzle. This is certainly another illustration of the old saying that "politics makes strange bed-fellows."

The Catholic Population

This impartial review of the Vatican's conquest since the world war ought to arouse every true Protestant in Europe to a sense of our dangers and responsibilities. Rome's diplomatic and political victories do not necessarily mean that Europe is spiritually or morally better off than she was before the war. It only means that Romanism as a political institution has apparently made great gains in recent years. Her victories have been more easily won because of the general chaos characterizing Europe at the present time. However, what seems to be a great source of strength and prosperity to Romanism as a political power, may turn into disaster at any moment. It ought to be remembered that the greatest blow which the Roman Church has received since the Reformation, was given by Italy, by means of Garibaldi, Victor Emmanuel and Cavour (not to mention the great Italian philosopher, Mazzini), culminating in the downfall of the pope's temporal power in 1870. While there is no sign of any great friction between the papacy and the Italian Government, except of course the famous "Roman Question," Mussolini is capable of surprising the world in the sphere of religion, as he has already done several times in politics and diplomacy.

The Malines Conversations, which have recently taken place in Belgium between the representatives of the Roman Pontiff and the Anglican Church, have greatly disturbed Protestants on the Continent, and especially those in Italy. Evidently Romanism in its home is very poorly understood by many Anglicans. Theory is one thing and practice is another. If a tree is known by its fruit, then Romanism has been "weighed in the balances and found wanting." Let no one for a minute think that Romanism in England and America can be compared to that which is found on the Continent, and especially in Italy and Spain. What do our Anglican friends in England hope to gain by re-union with Rome? Does England desire to exchange her dearly bought liberty, both religious and political, for slavery to the Vatican? Does she wish to exchange her civilization for that produced by Romanism such as is found in many parts of the world? Is England ready to confess that the Reformation was a mistake? Does she wish to have her future kings crowned by the Pope in St. Peter's? Does England, almost universally considered the most highly civilized nation in Europe, and the mother of political liberty, wish to hand over both her conscience and her intellect to a foreign institution?

A Duty to Italy

Many Protestants do not look with favor on Protestant Missions in Italy. But we have a right, as well as a sacred duty, to lead Italy back to Christ. The New Testament, early Church history, the catacombs, the baptisteries and other Christian monuments, even profane history, all point to a purer Christianity than exists today in Rome. Even during the Middle Ages, Italy was considered a mission field by many of her own illustrious sons. Saint Francis of Assisi and Dante did much to save Romanism from moral and spiritual decay. Arnold of Brescia, Savonarola, Peter Valdo, Aonio Pagliario, Vittoria Collonna, the Waldenses, the Anabaptists and hosts of others, from the twelfth century to the present time, have lifted up voices of protest against the errors, corruption and worldliness of the Roman Catholic Church. Italy is still a great mission field. Only those blinded by false sentimentality could deny this fact. At this point it may not be amiss to mention the fact that the Roman Catholic Church considers England, Canada, Germany and other Protestant countries as mission fields! If Romanism thinks England and the United States are in need of her teaching, why not Protestants exercise the right to proclaim the Gospel of Christ to those who know little or nothing about it? Are our sentimental friends willing to grant a privilege to Romanism which should be denied to Protestants?

Since the union of the two Baptist missions our work has taken on new life. Our programme at present consists of preaching the Gospel in more than fifty churches and twice as many out-stations. We have Sunday and day schools in every part of the peninsula. In Rome we have four churches and one out-station where the Gospel is preached several times a week. There is also in Rome a beautiful piece of property on Monte Mario, where we have a lovely villa which is used for the boys' orphanage. We have also theological students in Rome preparing for the ministry.

"Pernicious Literature"

Our publication work continues to attract wide attention. We have two monthly reviews and two newspapers published in Rome; these are widely circulated in Italy, while our Review of religious studies has subscribers in every country in Europe and in several others of North and South America. Our publications are often quoted by the great Italian dailies. Our religious review "Bilychnis" has more than twenty collaborators who are professors in Italian Universities, not to mention other writers of prominence. Some of them are members of the Roman Catholic clergy, who of course, write under pseudonyms. This, of course, gets on the Vatican's nerves. By the way, we have been highly complimented in having two of our publications condemned by Benedict the XV. as "pernicious literature." We are exceedingly grateful to him for his attention, which has increased the number of subscribers and thereby given us an opportunity to

proclaim the Gospel of Christ to a larger number of the Pope's followers. We have a great host of friends and sympathizers in Italy who have been acquired by means of our publications. Many of these are Baptists in sentiment, but for reasons best known to themselves they have not identified themselves with our churches. However, a half-loaf is better than none. A Nicodemus today may become a bold apostle tomorrow. The possibilities of our work through the Press are almost unlimited. Will not our English friends who have prayed and sacrificed so many years, for the sake of the Gospel in Italy, continue to pray that the truth may become triumphant in the land of the Caesars? "Paul may plant, Apollos may water, but only God can give an increase."

BAPTIST SEMINARY IS SET UP AT LENINGRAD

Persecution of Adherents Ceases and Work is Growing, Dr. Prokhanoff Declares

After a long period of uncertainty concerning its attitude toward religion and the propagation of religious beliefs, the Soviet Government of Russia has waived its opposition to religion and religious propagation, it is announced by Dr. Ivan S. Prokhanoff, one of the vice-presidents of the Baptist World Alliance, and an outstanding leader among Baptists of Russia.

As a result of this change in sentiment a Baptist Theological Seminary has been established in Leningrad, formerly St. Petersburg, at which 48 students have enrolled. The government has also granted permission for the importation of Bibles, and other religious literature and is now authorizing the printing of Bibles in Leningrad itself.

Baptists are greatly encouraged over this larger liberty, because as recently as the summer of 1923 Mr. Prokhanoff was imprisoned by the government authorities on a charge in some way related to the opposition of certain Baptists towards compulsory military service. The Baptist cause is flourishing in every way in Russia, Dr. Prokhanoff says. Now that there is complete separation of church and state a decree has been issued by the government forbidding persecution of every kind. The number of bona fide members of Baptist churches and Baptist adherents in Russia is now estimated by this leader at 5,000,000.

There are 10 Baptist churches in Leningrad, the largest of which has a membership of at least 1,000, while many more persons than that are frequently present at special services of the congregation.

(Continued from page 13)

Korah, and all their goods; and the earth closed upon them; and they perished from among the congregation.

Daniel was told by the angel Gabriel three or four times that he was a man greatly beloved. He was loved because he believed God, and that he was able to take care of

him. He refused to defile himself with the King's meat and wine and came out all the better for it. When he knew that the King's decree had gone out that if any prayer or petition was made to any god or man save the king within thirty days, he was to be thrown into the lion's den, Daniel kneeled down at his open window three times a day with his face toward Jerusalem, and prayed as was his custom. The king tried to save him until the going down of the sun, but according to the laws of the Medes and Persians he could not, and Daniel was thrown into the lions' den. God stopped the lions' mouths and there was no hurt on him. When the King had Daniel taken out he commanded his accusers to be thrown in, and they were torn in pieces before they hit the ground.

Saul did not believe or have faith in God, that is why he disobeyed him. He disobeyed and offered a burnt offering when he was told to wait for Samuel. And Samuel said to Saul, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue. The Lord hath sought him a man after his own heart. Saul disobeyed and would not utterly destroy the Amalekites; as the Lord commanded him. And when Saul wanted Samuel to plead with God for him, he said, 'Turn again unto me that I may worship the Lord thy God.' He did not even claim Him as his God.

David who succeeded Saul, was a man after God's own heart; yet he disobeyed, but God did not cast him off, but sent his prophet Nathan to rebuke him, and he was chastised severely. David was never an idolater, but always worshipped the one true God. God honored him by calling his own beloved Son, the Son of David.

Jesus' great commission to his apostles was to go into all the world, and preach the gospel to every creature. He said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Again he says in John 3:36, "He that believeth on the Son hath everlasting life: And he that believeth not the Son, shall not see life, but the wrath of God abideth on him." John says in 1 John 5:10, "He that believeth on the Son of God hath the witness in himself; but he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son."

—Mrs. E. J. Wilbourn,

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